Benj.a Beddome

In the Nonconformists Memorial Mention is made of John Robotham ejected from Ufsfringer in Essex who preach upon the Privileges of X.t but no Notice is taken of his Book

herlect Mense 7.bris 1785

Hic

He speaks of glorious Events which he rapturously hears to have short by happen and will shortly be accomplished but he dont attempt to fix the Time when in he discovers his Wisdom

He thinks the X.t Reign on Earth will not be personal but spiritual ect P. 345

A Nglorum fato, *Toto* Divisus ab Orbe
Hic jacet :. in Parium sic redit ille Solum.
Ille per externas Hospes qui Regius oras
Vixit in exilio : vixerat ille tamen.

Heu dolet, incassum modò quòd conata medelam,
Iam solùm Tumulo serviat Herba tuo.

Sæpe Tibi, at pro [illegible]

Sed satis Amplexu quasi non monstrâsset Amorem,
Nunc rapit in Gremium terra Britanna suum.

Robertus South, ex *Æde Christi*,
Acad. Orator.

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1654

Nunc erat in Gremium terra Britanna Numen.

Robertus South, S. Æd. Christi.

TO HIS EXCELLENCY, the Lord Generall CROMWELL &c.

MY LORD; *Benj. Beddome*

IT is not for any worth, performed on my part, that I have taken the παῤῥησία or boldneſs here to prefix your name; but rather from the ſubject matter of this enſuing Diſcourſe, it being an Expoſition of the myſtery of the *two Witneſſes*: wherein we have a deſcription of their *perſons* and *propheſie*, their *time* and *actions*, their *death* and *reſurrection*, together with the conſequences

that follow thereupon : all which I humbly conceive, may be very ſuitable for you, As well for the greatneſſe of your place and imployment, as it's neceſſary to be retained in your knowledge and judgment. Therefore in the firſt place, I preſent this to your *Excellency*, as unto a *choiſe* & *faithfull witneſs* of the Lord; and after, to all thoſe that give forth their teſtimony for the truth and authority of Chriſt; againſt the falſhood and uſurpation of *Antichriſt*.

It's moſt certain, as the Apoſtle doth affirme, that *Antichriſt* ſhall be deſtroyed by the *brightneſſe of Chriſt's coming*:

ing: which is no other, then his coming forth in the bright beames, and glorious rayes of divine light, ſhining forth in his people. *The Saints of the moſt High*, by the teſtimony they give forth, are the *rod of his mouth*, and the *breath of his lips*; whereby he will bruiſe his enemies, and breake them in pieces. Thus the true Spirit of Chriſt in the Saints, ſhall darken and dry up that counterfeit and corrupt Spirit of Antichriſt, that is abroad in the world. But notwithſtanding, the power and authority of the *Beaſt* ſhall be diſſipated and broken, (as it were) *vi & armis*. And hence it is, that

in theſe times, the Lord hath appeared among us, *as a mighty man of warre*, clothed with his zeale, as with a garment: and hath indued his people, with ſuch maſculine vertue & ſtrength, that their *hornes* have been as *iron*, and their *hoofs* as *braſſe*, whereby they have *threſhed the Mountaines, and the hills as Chaffe.* And this they have not done by power or might, but by the Spirit of the Lord. It was the glorious appearance of GOD in the midſt of his people, that hath ſubdued theſe three Nations. Now though *Dutch*, *Dane*, and *French* ſhould combine againſt us, yet ſhall *the arme*

of

of the LORD awake for his people, and ſhall as in former dayes, cut *Rachab*, and wound the *Dragon*; he ſhall dry up the ſea, and the waters of the great deep. It's not an *arme of fleſh* can doe this, but a divine preſence with an Army, with whom are the hearts, affections, prayers, and ſpirits of the Saints, with a ſweet complyance gathered up into, and going along with them. This cauſes *the ſhout of king* to be in the midſt of us: though the king in his perſon be taken away, yet the everlaſting King *lives*, and ſhall take to himſelf his great power, and raigne.

It's a moſt undeniable truth,

that the *ſword* hath been the originall of all kinds & forms of government in the world: it's the *mother* of all power, protection, and preſervation. When any diſturbance doth ariſe in a kingdome or Common-wealth, whither do they run? but unto a military power for ſuccour and defence, as not being able to ſubſiſt, untill they do, as it were, reſolve into their firſt principles. And though the *ſword* in it's ſelfe be a dark and ſad diſpenſation, eating fleſh, and drinking bloud, it's proper worke being to waſt and deſtroy; yet when tis accompanied with wiſdom, righteouſneſs, goodneſs,

neſs, and juſtice; it becom good and deſireable.

My Lord, I have but three words more to ſpeake. The firſt is *of* you. The ſecond *to* you. The third *for* you.

That of *you* is, That the Lord hath ſo far honor'd you, as to make you an inſtrument of glorious atchievements: and hath made you head of your brethren, and hath given you a name with the great ones of the earth: but above all, he hath beſtowed on you the ſpirit of his Son, which makes you moſt acceptable to himſelfe, and precious in the eyes of his people. It's a true ſaying, *Honor eſt in poteſtate bo-*

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norantis: honour is not in our own power, but in thoſe that give it. The root of all power is goodneſſe & righteouſneſs: ſo your lively actings and goings forth in the majeſty of the Lord, ſhall be the life of your greatneſſe and honour.

That *to* you is, That as the Military ſword hath bin ſharper, than that of the civill; ſo that the proſperity & welfare of the Nation lies revolved in your power: therfore that you would ſpread forth your arms, and open your boſome, to receive the oppreſſed of the Nation: embrace them with the tendereſt bowells of compaſſion, and let mercy and righ-

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teousneſſe be adminiſtered to them: let oppreſſions and oppreſſors be caſt downe, and let the needy and the oppreſſed goe free. Let your heart be enlarged as the ſand of the ſea, to claſp theſe three nations in the armes of love and juſtice; ſo ſhall your glory breake forth as the morning: for the Sun may as well looſe it's owne beames & brightneſſe, as that the Lord ſhould forſake a ſpirit of righteouſneſſe, it's his image & glory; it lives in him, it depends on him; he cannot leave or deſert it.

That *for* you is, That the Lord would fill you more and more with an heroycall ſpirit, that may always enlarge your

hearts,

heart, and make it ſuitable to your worke, & that your will may be drawn forth to the extent of the divine will, that your ſoule may have a true ſympathy with God, that your heart may be fortified againſt all ſtormes without, & feares within; and that you may caſt down your wiſdome, valour, honour & ſucceſſe at the feet of Chriſt; ſo ſhall you take all up againe with unſpeakeable advantage. What ever you expend for Chriſt, in Chriſt you ſhall finde it againe. Now that you may enjoy all in Chriſt, & ſpend all for him, is the deſire of him, who ſhall indeavor to be in all faithfulneſſe,

Your Excellency's *humble ſervant*,

JOHN ROBOTHAM.

To the Reader.

THe *importunity of diverſe Friends, cauſed me to ſuffer theſe notes, to paſſe abroad into the world: they were taken by writing from my mouth; my time and occaſions would not permit, to caſt them into ſuch a forme, as would have beſt becomed the preſſe: therefore thou ſhalt meet with truth, coming forth in it's owne nakedneſſe, without the clothing of humane Eloquence. As for the matter, it's*

it's myſterious, and therefore if in any thing, wherein I may poſſibly be miſtaken, thy candour and ingenuity is deſired, to paſſe it by. If thou art Criticall, and thy aime be onely to eſpie out the faults, either of the Writer, Printer, or Preacher; I ſuppoſe thy time would be more advantagiouſly ſpent, to ſearch out the defects of thy own heart. If thou wilt accept of it, as it's preſented to thee, with the right hand, it's all that's deſired by him, that ſhall remaine thine in any office of love.

JOHN ROBOTHAM.

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Reader,

Reader;

By reaſon of the Authors abſence we have obſerved theſe faults, which we deſire thee to amend, and all others which thou doeſt finde.

ERRATA.

IN page 59. line 16. for *ſanctifie*, read *ſanctitie*. p. 62. l. 8 for *Rome* r. *home*. p. 75. l. 5. for *meat*, r. *meant*. p. 221. l. 11. for *Prie* r. *Prieſt*. p. 319. l. 17. for *firſt* Trumpet, r. *ſixt* Trumpet. p. 244. l. 8. for *out* read *but*. p. 341. l. 12. for *with* r. *of*. p. 166. l. 15. for, *the great multitude of Saints*, add; who are as ſome hold.

THE MYSTERIE OF THE TWO WITNESSES UNVAILED.

REVELATIONS 11. 1.

And there was given me a reed like unto a rod, and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein.

THere is much talke and diſcourſe of the two witneſſes, and great enquiry is made, to know, who they are, what is their teſtimony, whither they be ſlaine, when they ſhall riſe, &c. All which I ſhall endeavour to diſcloſe, according to the meaſure of

light, that I have received, in the knowledge and revelation of this myſtery.

Before I make entrance upon this Chapter, give me leave, from the whole booke of the *Revelation*, to take notice of ſix things.

Firſt, of the *Author*, who was *Jeſus Chriſt*, Chap. 1. 1. He is both the Author and ſubje& matter thereof, being the *Alpha*, and *Omega*, and all the letters beſides in this divine *Revelation*; in whom is the ſum and ſubſtance of all holy Writ, the whole myſtery of ſpirituall truth, all viſions of divine glory, lies wrapt up, doth meet and concenter in the perſon of the Lord Jeſus. Hence he is ſaid, to have the *ſeven ſpirits of God*, Chap. 1. 4. becauſe all perfection of knowledge was treaſured up in him, by which he is onely able to be the diſpenſer of ſuch heavenly revelations and divine myſteries as theſe are.

Secondly, of the Meſſenger, that Chriſt doth here imploy, to convey this booke unto his Apoſtle, and that is an *Angel*: as is evident *Chap.* 1. 1. Now in that Chriſt doth ſignifie his meſſage unto *John* by an *Angel*; it denotes

notes unto us, the great authority and power that Chriſt came forth in: He doth not appeare low and meanly, clothed in fleſh, or humane forme: but doth, as it were, ride upon the wings of an Angel; by the ſhining glory of an angelicall adminiſtration doth he declare this glorious myſtery.

Thirdly, into whoſe hands theſe truths are committed, that is, into *Johns*, who was the beloved Diſciple of Chriſt, that leaned on his boſome, as having much neerneſſe and intimacy with him. This *John* was called ὁ θεολόγος, the *Divine*; but not ſo much from dignity of office, as from the ſuperexcellency of his graces and annointings. The Ancients did compare him to an *Eagle*, becauſe he ſoared aloft, in the knowledge and underſtanding the ſecrets of divine truth. This Apoſtle is honored above others, in writing this propheticall booke of the *Revelation*.

Fourthly, take notice of the *forme* of this booke, it is caſt into the forme of an *Epiſtle*, containing things preſent, paſt, and to come, *Chap.* 1. 19. The things, that *John had ſeen*, were the

glorious appearance of Chriſt in the middeſt of the ſeven golden Candleſticks, *Chap.* 1. 12, 13. The things that *were* in being, were thoſe ſeveral meſſages both of praiſe and reprehenſion, that he was to give forth to the ſeven Churches, as appears in *Chap.* 2. and 3. The things *to come*, were the prophecies, that begin at *Chapt.* 4. and hold on to the end of the booke.

Fiftly, we have preſented to us the *ſubject matter* of this booke, and that's called a *Revelation:* and that becauſe it is not ſo much a doctrinall or hiſtoricall narration, as it is a ſymbolicall and prophetticall prediction, containing ſuch glorious myſteries and divine *Revelations*, that did far ſurpaſſe the wildome, art, or reaſon of any humane creature: none but Chriſt himſelfe, and that by the mouth of a mighty Angel could bring to light or declare ſuch unutterable viſions of divine glory.

Sixtly, and laſtly, obſerve unto *whom* this booke was directed, and that was to the *ſeven Churches in Aſia*, Chapt. 1. 4. *Seven* is a perfect number, ſeven days containe mans labour and reſt, ſeven

ſeven times ſeven is the great Jubile of the Lord, and reſt of all things. So that theſe Churches being ſet forth by the number of *ſeven*, they are a compleat repreſentation of all Churches and all Saints. The perfect number of Churches and all beleevers are moſt lively deliniated and ſet forth by ſeven Churches: Therefore whatſoever is here directed unto, or ſpoken of the ſeven golden Candleſtickes; is both directed and ſpoken to all Churches and Saints in the world. Thus much to be noted of the booke in generall: Now to begin with the Chapter.

I ſhall not ſtand upon any curious, artificiall Analyſis of the whole Chapter; that which is principally contained therein, is the myſtery of the two Witneſſes; holding forth a deſcription of their perſons, and prophecie, their time and acts, their death and reſurrection: in the opening whereof, we ſhall give much light to the whole booke, and much diſcover the ſecret myſtery wrapt up & contained therein. The two firſt verſes of the Chapter doe prepare us for what doth follow; and here I ſhall begin with the firſt.

And there was given me a reed like unto a rod, and the Angel ſtood, ſaying, Ariſe, and meaſure the Temple of God, and the Altar, and them that worſhip therein.

IN this verſe take notice of three things.

Firſt, *Johns* call to meaſure the Temple; *And the Angel ſtood, ſaying, ariſe, and meaſure*, &c.

Secondly, His qualification for that worke; *And there was given me* (ſaith he) *a reed like unto a rod.* This was the inſtrument, that *John* was to meaſure by.

Thirdly, We have the things, that were to be meaſured, they are namely three.

Firſt, the *Temple.*

Secondly, the *Altar.*

Thirdly, the *worſhippers* therein.

I ſhall firſt open the words, and then give you ſome obſervations from them.

And the Angel ſtood, ſaying, ariſe.

In *Johns call*, obſerve three things.

Firſt, the Meſſenger, an *Angel*; this denotes

denotes the eminent power and great authority, that this Meſſage was brought in unto *John*, as wee hinted before.

Secondly, the poſture of this *Angel*, he *ſtood*, which doth ſhew, his willingneſſe and dexterity, his preparedneſſe and readineſſe to deliver his Meſſage, that is evidently implyed by his poſture of ſtanding.

Thirdly, we have this Angels *direction*, ſaying, *ariſe:* thereby to prepare *John* to receive his meſſage. Now this command or direction of the Angel, ſaying, *ariſe*, doth not imply that *John* was ſitting, and thereby to meane a change of his poſture, or mutation of his bodily ſtation; but rather, that he ſhould ſtir up his minde and affections, and raiſe up his thoughts and apprehenſions; to attend unto that glorious viſion or revelation, that the Angel was about to impart unto him. As if the Angel had ſaid, *ariſe*, lift up thy ſelfe far above thy carnall minde, and earthly affections: raiſe up thy thoughts and apprehenſion far higher then poore, low, earthly, and carnall things; to contemplate on things of a

more ſpirituall and glorious, of a more divine and heavenly nature. So that tis not meant here a change of bodily motions, but a tranſlation of minde.

Secondly, Conſider *Johns qualification* for the worke in hand: *And there was given me a reed* (ſaith he) *like unto a rod.* It was the uſe of many Nations to meaſure things with *reeds* or *canes*, becauſe they were hollow and light, and ſo fit for that uſe. This *reed* was like unto a *rod*, which was alſo uſed in meaſuring: Hence it was, that the children of *Iſrael* were called the *rod of Gods* inheritance, *Pſal.* 74. 2. So that by this *reed* like unto a rod, we have a reſemblance unto the inſtruments, that the Nations did uſe, or of their manner of meaſuring: by which is ſignified the *Spirit* of the Lord, the onely rule and ſtandard of divine things, that can give a true deſcription and dimention of the Temple of God.

Thirdly, We have the things to be meaſured: and they are, firſt, The *Temple*: ſecondly, the *Altar*, Thirdly, the *worſhippers* therein.

Firſt, The *Temple* of God, doth repreſent unto us the divine preſence of the

the Lord with his people, which makes them his Temple and Tabernacle, according to that in 2 *Cor.* 6. 16. *For yee are the Temple of the living God* (ſaith the Apoſtle) *for God hath ſaid, I will dwell in them, and walke in them*, &c. There is a cohabitation and a coambulation between God and his people, they dwell together, they walke together. The Lord by his divine preſence and in-dwelling of his ſpirit in their hearts, doth make them his glorious Temple. Suitable unto this, is that in *Revel.* 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them*, &c. Which phraſe is an alluſion to the Tabernacle of old, mentioned in *Pſal.* 15. 1. The Tabernacle was a ſolemne pledge & ſigne of Gods preſence with his people; wherein was alſo the Arke of God kept; which doth intimate unto us, the Lords divine and ſpirituall preſence, by the coming downe of the new *Jeruſalem* out of heaven, which is nothing elſe but the light of the Goſpel, the glory of God, the Spirit of Chriſt, ſhining forth, and dwelling in the hearts of Saints: making them his Temple and Tabernacle. Indeed Chriſt

was the true Temple of God, who was prefigured by the former Temple of the *Jewes*; but the Saints being gathered up into Christ, united to him in spirit, joyned to him as members, making up the fulnesse of his body; they also together with Christ become the Temple of the living God.

Secondly, the *Altar*, doth represent unto us the true service and worship of the Lord. The *Altar* was that whereon the Priest was to offer sacrifice, in the Temple, or in the inner Court, that joyned to the Temple, which was the Priests Court, and accounted part of the Temple it selfe: both the Temple & inner Court were holy, & appropriated unto the Priests onely: but for the outward Court, it was common for all people to come into it. Now I say, the Altar that was in the Court of the Temple, doth signifie the true and reall service of the Lord: the worship that beleevers tender unto him, *viz.* all the prayers, thankesgivings and praises they offer up, all their parts, gifts and graces that they imploy; all their pains, costs, and endeavours; all these, I say, are the sacri-

ſacrifices that the Saints do continually offer up to God, by Jeſus Chriſt, the true Altar, upon which they offer. So that we have not onely Gods preſence with his people, making of them his Temple; but here is alſo an Altar, or the divine and ſpirituall worſhip of all beleevers in the Temple, who are made an holy *Prieſthood, to offer up ſpirituall ſacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5.

Thirdly, *They that worſhip therein.* We are not onely to take notice of the *worſhip*, but alſo of the *worſhippers*, not onely of the Temple, but of thoſe that ſerve in the Temple; not onely of the Altar, but alſo of thoſe that offer thereon. The true *worſhippers* are thoſe that worſhip God in ſpirit, that draw nigh to him in faith and aſſurance, that know whom they worſhip, and worſhip him whom they know; theſe know him that is *true*; and they truly ſerve him. Here is a diſtinction made between the falſe worſhippers and the true; between thoſe that onely worſhip in the outward Court, mentioned in the next verſe, that onely worſhip in the externall forme, or ſuperficiall

part

part of things: and thoſe that are the true ſpirituall Prieſts of the Lord, who enter into the inner Court, and into the Temple of God, and worſhip there: Theſe are they, that the Lord doth take notice and accept of; that he will owne for his true worſhippers and ſervants; namely, thoſe that worſhip in his Temple, and offer upon his Altar.

The words being thus opened, we come to take notice of ſome Obſervations, that doe neceſſarily ariſe from them.

1 *Obſerv:* The firſt obſervation is this: *That the Lord doth ſuitably prepare his people to receive ſuch things, as himſelfe doth impart unto them.* This is taken from *Johns* qualification, when the Angel bids him *ariſe*, to raiſe up his minde and affections from low, meane, and carnall apprehenſions and objects; and to fix them on thoſe things, that were divine and heavenly, even to the underſtanding and knowledge of theſe heavenly myſteries, that the Lord revealed unto him, by the mouth of a mighty and ſtrong Angel. Suitable unto this is that in *Revel.* 4. 1, 2. When the Angel

founded

ſounded his Trumpet, the voice ſayd; *Come up hither, and I will ſhew thee things to come.* Now what did this voyce ſignifie, by ſaying; *aſcend*, or *come up*, &c. it is not meant of his bodily motion, or change of his ſtation; but a tranſlation or change of his minde: For ſaith *John, Immediatly I was in the Spirit.* That is, he was in a heavenly rapture or heavenly extaſie; he was ſpiritually carried up into heaven. The like expreſſion we have in 2 *Cor.* 12. 2. where the Apoſtle ſayth, he was *caught up into the third heaven.* Meaning thereby, that he was in an exceeding high and heavenly rapture or ſpirituall tranſfiguration of minde and ſpirit; that ſo he might heare thoſe unutterable revelations of divine myſterie from the Lord. Thus *Moſes* is taken up into the *Mount* with God, when he receives the Law at his mouth, *Exod.* 24. 12. So were the Apoſtles taken up with Chriſt upon the holy Mount, to behold his glorious tranſfiguration, as the Apoſtle relateth, 2 *Pet.* 1. 18. Now by the Mount is reſembled, that high and heavenly pitch of a minde enlightned, of affections raiſed, of a heart ſpirituallized,

allized, whereby the Lord doth ſuitably prepare his people to receive ſuch things, as hee doth diſcover unto them.

Now as the Lord doth ſuitably prepare his Saints to entertaine heavenly things, by enlarging their capacities, ſtrengthening their knowledge, and raiſing their affections; ſo he doth alſo make them to be of the ſame nature and quality as his diſcovery is, that he makes knowne unto them. The creature is, whatſoever the voice of the creator is unto him. If the Lord ſpeak to any, onely by naturall things, as by corne, wine, and oyle, and the like: Such unto whom the Lord comes in theſe, and no more, they are meerly carnall and naturall, they heare God ſpeaking in theſe, and they cannot aſcend higher. And ſo if the Lord ſpeak in the heavenly viſions of divine glory through his Son unto any, then theſe unto whom he thus ſpeakes become gracious and heavenly, ſuitable unto the voice that ſpeakes unto them. It is ſaid, in *Heb.* 1. 2. God hath ſpoken in theſe laſt dayes by his *Son*: and how is it then? the Apoſtle tells us in *Gal.* 4.

6. *Becauſe*

6. *Becauſe ye are Sonnes, God hath ſent the ſpirit of his Sonne into your hearts.* So that when God ſpeaks to us by his Sonne, it makes us to be ſonnes alſo: and when we are ſonnes, then the Lord ſpeaks to us by the ſpirit of his Sonne. Whatſoever the voice of Chriſt is unto us, ſuch are our hearts; ſuch are our mindes and affections; the whole frame and nature of our ſpirits is ſuch as his diſcovery is unto us. Therefore it is moſt unpoſſible the Lord ſhould reveale heavenly myſteries, and ſhew forth his viſiõns of divine glory unto any; but he muſt alſo raiſe up the minds & affections of ſuch unto ſome proportionable and ſuitableneſſe of ſpirit, to receive ſuch revelations from his mouth.

Secondly, Obſerve; *That the ſpirit of the Lord is the onely rule and ſtandard of divine and heavenly things.* This is taken from *Johns* qualification, enabling him to meaſure the Temple. *And there was given me a reed like unto a rod:* Which *reed* or *rod* doth repreſent unto us the Spirit of the Lord, the true rule and meaſure of divine truth. The word and ſpirit are all one: 2 *Obſerv:*

one : for ſaith Chriſt in *Joh.* 6. 63. *My words are ſpirit and life.* The outward word is but the clothing of the ſpirit, neither hath it life and power, but as the ſpirit doth goe forth in it. Then the ſpirit is the true meaſure whereby we may take an equall ſcantlet, or true dimention of heavenly things. This is that the Apoſtle doth plainly tell us in 1 *Cor.* 2. 10. That the Spirit doth reveale the deep things of God. So that the deep and hidden things, the moſt ſecret myſteries of Goſpel-truth are revealed unto us by the Spirit.

Now what man is it that doth not imagine he hath the true meaſure and rule of the things of God? Every man pretends it, and lays claime unto it. Therefore before I paſſe this poynt, I ſhall ſhew upon what grounds many men are miſtaken; and alſo make knowne what are the true foundations and principles of the true knowledge and diſcernnance of the things of God. Concerning the falſe rules, whereby men miſtake, take notice of theſe which follow.

Firſt, Fleſhly wiſdome and carnall reaſon

reaſon are the principles that many men thinke to finde out truth by; and by theſe principles of nature they would profeſſe to attaine unto the knowledge of divine things: but there is an utter inability in man, by all his corrupted principles of nature, rightly to judge or diſcerne of ſpirituall things. Chriſt tells *Nicodemus*, *That which is borne of fleſh is fleſh*, Joh. 3. 6. Now what doth he meane by fleſh? he doth not meane materiall fleſh and bloud, but he meaneth the corrupted principles of mans nature, the wiſdome, will, and affections of the naturall man, which cannot enter into the kingdome of God. Againe the Apoſtle tells us of ἄνθρωπος ψυχικὸς, an *animate*, ſenſuall, or *naturall man*; and of ἄνθρωπος πνευματικὸς, a *ſpirituall man*; or one enlightned by the ſpirit of God. Now the *naturall* man is not able to judge of things above the principles of nature; for every truth is diſcerned by principles of light, ſuitable to it ſelfe. Hence it is, that the Apoſtle ſaith in 1 *Cor.* 2. 11. *No man knoweth the things of man, but the ſpirit of man that is in him.* Now what are the things of man? but all

created things, of whom man is the epitome or compendium of them all, they being all comprehended within him, as in a Mapp or ſhort abridgement: ſo as for the ſecret and hidden things of nature, or of the creature, there is none can ſadome or comprehend them, but the ſpirit of man, or the reaſon, wiſdome, or underſtanding of man. So it falls out in the things of God; for ſaith the Apoſtle; *Even ſo the things of God knoweth no man, but the ſpirit of God.* Heavenly things are onely judged and diſcerned by him that is ſpirituall, who judgeth all things by a true light. Then it is in vaine for man to grope in the darkneſſe of his own wiſdome and reaſon after the knowledge of heavenly truth. Mans knowledge is a weak and dimme light, as the light of a Candle, to the light of the day, or like the ſhine of the Moon unto the glory of the Sun: it is a low, fleſhly, and moſt unperfect light, and altogether inſufficient to meaſure divine things by.

Secondly, Many there be, that ground their knowledge of divine things upon ſome barren *notion*, or fruitleſſe

fruitleſſe *opinion*, or meer *ſpeculation*; and when they have got ſome jejune and dry Maximes of Divinity, or ſome poor, lean, and ſapleſſe ſyllogiſticall reaſonings, that then thinke they have attained to a moſt compleat knowledge of the things of God, and that they are well ſeen in the myſtery of truth: when alas, all theſe things are not ſufficient to preſent unto the ſoul the leaſt glimpſe of true and ſaving light.

Thirdly, Others thinke that the whole myſtery of truth is bound up, or comprehened within ſome circle or forme of Religion. Such as theſe are apt to ſay, *Lo here, and lo there*, as Chriſt ſpeaks in *Luke* 17. 21. that is, Lo here is Chriſt in this way of worſhip, in this form of Religion, in this opinion and doctrine: but ſaith Chriſt, *The kingdome of God is within you*; That is, The kingdome of God is not ſo much of forme, but of power: of righteouſneſſe and peace, of light and joy, of love and life; and all theſe are beſt manifeſted within us; for Chriſt is beſt knowne where he lives. It hath been the practice of Antichriſt, to cry up

the Temple of the Lord; while they cry downe the Lord of the Temple: and to take up the forme of Religion, as a meanes to perſecute the power thereof. Then tis not an empty and barren forme of Religion that can furniſh us with the true light of the kingdome of Chriſt, or the knowledge of his will.

Fourthly, and laſtly, the moſt of men thinke, that if they have ſome hiſtoricall knowledge of Chriſt, and ſome literall knowledge of the Scriptures, and are trained up as Parrets to ſpeake over ſuch things as they read in books and Treatiſes; and are well verſed in the Syſtems and body of Divinity; that then they are ſufficiently inſtructed in the myſteries of the Goſpel; when alas the truths of God are hidden from their eyes; and every word and letter they read are written with an unknowne character, which cannot be deciphered without the Spirit of God. The moſt learned Scribe, the greateſt Rabbie, that ſhall underſtand the Originall language, in which the Text of Scripture was firſt written, as the *Hebrew*, and the *Greeke*; but yet

ſhall

ſhall want the language of the Spirit, cannot give a true interpretation of the hidden and ſecret truths contained in the Scripture. There is not onely a hiſtory, but alſo a myſtery of Chriſt: there is not onely letter, but alſo Spirit in the Scriptures, which the moſt learned in the world cannot finde out, without the Spirit of Chriſt. The Apoſtle gives in a full teſtimony unto this in citing of that place, which ſaith; *I will deſtroy the wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent: where is the wiſe? where is the Scribe? where is the diſputer of this world? hath not God made fooliſhneſſe the wiſdome of this world?* 1 Cor. 1. 19, 20. Then tis not carnall reaſon or fleſhly wiſdome: tis not a barren notion, or meer ſpeculation: tis not a round circle or empty forme: tis not a literall knowledge or hiſtoricall relation of Chriſt and the Scriptures, that are ſound principles of ſaving light, or the true meaſures or rules, by which we may diſcerne ſpirituall things.

Thus having ſhewen rules and principles whereby men are miſtaken in

their judgement of divine things. Now it followeth in the second place, that wee make a discovery of those principles of light and truth, whereby we may come to a true sight and knowledge of the things of God.

First, Divine truths are knowne by the *Spirit*. The Apostle tells us in 1 *Joh.* 5. 6. *The spirit is truth.* The spirit is the fullest, the highest, the most absolute, and the most comprehensive truth: it's the originall and ground; it's perfection and end; it's the judge and standard of all truth. It is most true, that God hath made *sense* and *reason* the judge and standard of such truths, that are within their owne compasse and circuit; and are able to perceive and discerne such objects, that are suitable to themselves; but they can ascend no higher. Now for spirituall things, saith the Apostle, they are *spiritually discerned*, 1 Cor. 2. 12. They cannot be judged or rightly understood without a spirituall apprehension and enlightned judgement: therefore he saith in verse 9. *Eye hath not seen, eare hath not heard*, &c. That is, both the sense of seeing and hearing,

and

and alſo the reaſon and underſtanding of the heart, are poore, low, and darke principles, too ſuperficiall, too ſcant and narrow to judge divine things by. Therefore the Apoſtle concludes in verſ. 11. That none *knows the things of God, but the Spirit of God:* which *ſearcheth the deep things of God*; it is that alone openeth the deep and hidden myſteries of truth. And hence the Apoſtle affirmes in verſe 15. *The ſpirituall man judgeth, or diſcerneth all things.*

Secondly, Heavenly things are beſt diſcovered by a divine impreſſion of them on the heart. This is that the Apoſtle teſtifies of the *Corinthians*, ſaying, *Yee are our Epiſtle, written in our hearts, knowne and read of all men: for as much as ye are manifeſtly declared to be the Epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God, not in Tables of ſtone, but in the fleſhly Tables of the heart*, 2 Cor. 3. 2, 3. As if the Apoſtle had ſaid; yee are the ſeal of our Apoſtleſhip, ye are our commendatory letters; the truth is moſt of all manifeſted by that divine impreſſe it hath upon your hearts, it's written there with a more lively cha-

racter, and more eaſie to be deciphered, then if it were written with inke and paper, or on Tables of ſtone. The truths of God are not ſo well diſcovered by the word and letter without us, as by the word and ſpirit within us. The myſtery of the Goſpel is moſt of all ſeen, when it is engraven upon our hearts, by the indeleble characters of the Spirit of God.

Thirdly, To know the truth aright, is to know it in *Jeſus*; according to that expreſſion of the Apoſtle in *Epheſ.* 4. 21, 22. *If ſo be, that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off concerning the former converſation, the old man, which is corrupt, according to the deceitfull luſts: and be renewed in the ſpirit of your minde: and that ye put on the new man, which after God is created in righteouſneſſe and true holineſſe.* The Apoſtle ſhews plainly, that to know the truth in *Jeſus*, is by the putting off the old man, being corrupt: and by putting on the new man, &c. wherein he doth compare the naturall and corrupt eſtate of man, to an old worn-out garment, which is fit for nothing but to be caſt off & layd aſide:

and

and the new man (which is the impreſſion of the image of Gods righteouſnes and holines on the ſoul) he doth compare to a new garment, fit to put on, & be adorned withall: and hereby our mindes ſhall be renewed, changed and regenerated from the naturall depravation of the underſtanding, will and affections; and wholly be filled and acted with ſpirit, light, & life of Chriſt. And hereby are we able to diſcerne the truths of Jeſus, as they are manifeſted to our new man; or as they are repreſented to our mindes, as being renewed according to the image and glory of Jeſus Chriſt.

Fourthly, and laſtly, we come to know the truth, by our conformity unto it. When there is a ſweet complyance of our ſpirits with the will of God, then we come to know moſt of the myſtery of his will. And this Chriſt himſelfe doth beare witneſſe of, when he ſaith; *If any man will doe his will, he ſhall know of my doctrine*, Joh. 7. 17. Now what is it to do the will of God? but to have an harmonious conſent, and ſweet complyance of our wills, with the divine will of God: whereby

our

our wills are more enlarged in the knowledge and extent of his will; our wills and his will, as it were meeting and concentring in one. Thus the soule becomes best acquainted with the knowledge of the truth, and is enabled to understand the unknowne and hidden mysteries of heavenly things, whereby it is able to judge aright, and give a true dimention or measure of them. And thus much for the rules or principles by which we are to judge and measure divine things.

3 *Observ:* Thirdly, Observe, from the *Temples* being measured; *That the Lord hath alwayes afforded his divine presence with his people; even in the darkest and saddest time of Antichrists raigne.* The measuring of the Temple here, hath an allusion unto *Ezek.* 40. where the Temple was measured, that it might appeare the whole frame and order thereof was from the Lord. So here, the Lord doth preserve a holy people to himselfe, and by his divine presence with them, doth measure them out for his Temple. So that he doth preserve a spirituall forme of a Temple, by his divine

divine presence with his people, even all the times of the generall Antichristian Apostacie and defection, when there was no outward forme of a Temple, when Antichrist sat in the visible Temple, and exalted himselfe above all, grasping all power and authority, all rule and dominion; then I say, at the very time of the powerfull raigne of the Man of sin; God would have us take notice, that he did preserve a people to himselfe, and by his divine presence, love, and protection did make them his Temple.

Fourthly, Observe, from the measuring of the *Altar*; *That the Lord had alwayes a people, that did truly worship him.* Christ is the true Altar of God, and all the Saints are made spirituall Priests, to offer up their sacrifices and services on him. The Saints draw nigh to God in sincerity, they serve the Lord in spirit, they worship him in spirit. They did alway offer up upon the true Altar; sacrificing all that was deare unto them, their friends, their goods, their preferments, their parts, their lives, and all that was deare unto them. Such hath been the love of the 4 *Observ:*

the faithfull unto the service of Christ, that notwithstanding all the rage and fury of Antichrist, vexing and persecuting of them, by imprisonment and death, and whatsoever could be inflicted on them, yet they could never be made weary of the profession of Christ; but their faith and graces have alwayes been so impregnable and indefatigable, that they could never be worne out, or made to give over the service of Christ.

5 *Observ:* Fifthly, Observe, in that the true worshippers must be measured; *That the Lord doth accept of none but his true worshippers; such as worship in his Temple, and offer upon his Altar.* Christ is the true Temple in which we must worship, and the holy Altar, upon which we must offer: and they onely are owned and accepted that make use of him; they are onely to be measured and taken notice of. Now for all others, of what profession or quality soever; be their externall formes of worship and service never so glorious or amiable in the sight of men; yet it is rejected, cast forth and disowned; if they worship not in the true Temple, if they

offer

offer not upon the everlaſting Altar, that God hath appointed for all his. Hence it is, the Lord ſaith, take meaſure of thoſe that worſhip in the Temple, theſe are they that I owne; I take notice of none but theſe; I will accept of no more: Theſe are they that ſerve me in truth, and worſhip me in ſpirit; and I will owne them and acknowledge them for my owne.

Sixtly, and laſtly, for as much as *Temple*, *Altar*, and *worſhippers* muſt be meaſured. Obſerve, *That the Lord hath alwayes had a people, that have been meaſuring of divine things. John* here did perſonate all Saints, who in all ages and periods of time, under the fury and rage of Antichriſt, have been ready to give in a teſtimony for Chriſt and his truth: and have alwayes born witneſſe againſt the man of ſin, the Son of perdition; and againſt all his ſuperſtitious formes of worſhip; alwayes caſting off, and rejecting his ſervice and inventions. Every one according to his meaſure, hath been ready to ſtand up, and give in their Teſtimonies for the truth of Chriſt, againſt the falſhood of AntiChriſt. So much for the firſt verſe. *6 Obſerv:*

Verſ. 2.

VERS. 2.

But the Court which is without the Temple, leave out, and measure it not: for it is given unto the Gentiles, and the holy Citie shall they tread underfoot fortie and two moneths.

IN the former verse, we had *Johns* call to measure the *Temple* of God, the *Altar*, and the *worshippers* therein. Now here he doth receive a prohibition, or a negative command, not to measure the outward Court, which was without the Temple, because it was given as a portion to the Gentiles.

In this verse we are to take notice.

First, what that is, which must not be measured; *The Court which is without the Temple.*

Secondly, the prohibition it selfe: *Leave it out, measure it not.*

Thirdly, The reason of this prohibition; *for it is given to the Gentiles.*

Fourthly, The use that the Gentiles make of the outward Court, and the

the holy City; *They tread them under-foot.*

Fiftly, How long? *Fortie and two moneths.*

Firſt, That which muſt not be meaſured, is the *outward Court*: ſo called, as being diſtinct from the *inward Court*, which was appropriate to the Prieſts, inwhich was the *Altar*, where they offered ſacrifice, which was alſo adjoyning to the Temple. This *outward Court* is here ſpoken by an alluſion to that mentioned in *Ezek.* 40. 17. which was far larger and bigger then the inner Court. Therefore called, The *great Court*, 2 Chron. 4. 9. being wide and large enough to containe multitudes of people. This was not hallowed as the inner Court, and Temple was; but was common for all people.

By the *outward Court* is meant all Antichriſts worſhips and worſhippers, even the whole ſurface or ſuperficiall part of things, as all outward profeſſions, all externall formes of worſhip, power, order, government, wiſdome, art, or whatſoever is without the Temple of God; all that the Gentiles or carnall profeſſors may take up and be exer-

exercised in, these be all the outward Court. The outward face of the visible Church was given to Antichrist, to Gentiles, to worldly Christians to use and enjoy: while the true servants of the Lord are serving him in the wilderness, as in the inner Court of the Temple: They were that inward and secret Temple, with whom the Lord was present.

Secondly, The prohibition it selfe; *Leave it out, measure it not.* The Greek word ἔκβαλε signifies to *cast forth*, as we use to cast things of no value out of doors. As if he had said, cast it forth as common and of no use, account it not of the Temple, nor of any part thereof; but rather esteeme it as a portion for the Gentiles, which they may enjoy, and be exercised in, therefore measure it not. Now by *measuring* of the *Temple*, *Altar*, and *worshippers*, he was to take a true dimention of the servants of God, who worshipped him in Christ, and served him in spirit: who were the true, invisible, and secret Temple of God; serving the Lord in the wilderness. Then by not *measuring the outward Court* is meant thus much;

much ; That he ſhould not meaſure or judge the true ſervants of the Lord by externall things ; for the outward face of the viſible Church was to be given to the Gentiles ; and that Antichriſt was to ſit in the Temple of God ; and ſhould exerciſe in all externall formes of worſhip, order, government, he ſhould exerciſe in all outward ordinances, and in the higheſt acts of Religion, as prayer, preaching, and expounding of the Scriptures, and the like : and therefore though theſe Gentiles or Antichriſtian profeſſors ſhould thus exerciſe themſelves in formes of worſhip : in Church-government, in higheſt externall acts of Religion : were called Chriſtians ; poſſeſſing and injoying the outward face of the viſible Church ; yet they were not to be accounted as the Temple of God ; to be of his ſtructure or building, as meaſured by the true reed, or weighed by the ballance of the Sanctuary ; they were not to be accounted as Gods approved Church, or to be the true Temple of the Lord.

Thirdly, The reaſon of this prohibition ; *For it is given unto the Gentiles.*

All worldly Chriſtians and Antichriſtian profeſſors are here called *Gentiles*, by an alluſion to thoſe, that were enemies unto the Jewes; they were called *Heathens and Gentiles*, as appeares in *Pſal.* 2. 1. And the Pſalmiſt complaines in *Pſal.* 79. 1. ſaying; *O God, the heathen* (or the Gentiles) *are come into thine inheritance, thy holy Temple have they defiled, they have layd Jeruſalem on heaps*, &c. This was the complaint of the Church of the Jewes unto the Lord, againſt the moſt barbarous tyranny of the Babylonians, when they raz'd Jeruſalem, polluted the Temple, and murdered the people. So here the ſons of ſpirituall Babylon, who moſt barbarouſly and cruelly torment the Saints, and tread the holy City under foot; theſe alſo are called *Gentiles and heathen*. Now ſaith he, the outward Court is not to be *meaſured*; becauſe it is given to the *Gentiles*: it is a Gentiles portion; a worldly Chriſtian, a carnall profeſſor may take up, uſe, and be exerciſed in any of theſe externall things: he may take up the higheſt forme of worſhip, he may make the greateſt profeſſion of Godlineſſe: he may

may be exerciſed in the moſt eminent acts of Religion; therefore meaſure not my true ſervants and Temple by theſe, they are but the outward Court, and the portion of Gentiles.

Fourthly, What uſe doth the Gentiles make of theſe things? They *tread them under foot. And the holy City ſhall they tread*, &c. By an alluſion to *Jeruſalem*, the Saints are called the *holy Citie*, which was a figure of the ſpirituall Church and Temple of God: in which reſpect they are called *Jeruſalem from above*, Gal. 4. 26. The *new Jeruſalem*, the holy City, *Revel.* 3. 12. *Mount Sion*, *Heb.* 12. 22. So that by the *holy Citie* is meant the Saints, called the *holy people*, Dan. 8. 24. and 12. 7. Now the beſt uſe that theſe Gentiles make, both of the outward Court, and of the holy Citie is but to prophane and trample upon them. As for all the externall formes of ſervice, government, ordinances, and all acts of Religion, the beſt uſe they make of them, is like beaſts and ſwine to tread them under feet; not knowing how to make a better uſe of them. And for the Saints, the holy City, theſe they abuſe and perſecute,

they know not how to make a better uſe of theſe, then ſwine doe of pearles.

Fifthly, and laſtly, How long? *Forty and two moneths.* The *terme* of forty-two moneths, allowing thirty dayes to every moneth, make the ſame number of 1260 dayes, mentioned in the next verſe. In the next Chapter and ſixth verſe, *The woman flies into the wilderneſſe, there to be nouriſhed a thouſand two hundred and ſixty dayes:* and in verſe 14. it's expreſſed by a *Time, times, and halfe a time:* by a *time* is meant a *yeer*, by *times two yeares*, by *halfe a time, halfe a yeare*, which is *three yeares* and a *halfe*, being reſolved into *dayes*, make 1260 dayes: if into moneths, they make forty two moneths. To which agrees the terme of *three dayes and a halfe*, in verſ. 9. of this Chapter. Theſe dayes being put for yeares, they make juſt three yeares and a halfe. So that the Gentiles treading downe the holy City *forty two moneths:* and the beaſt continuing *forty two moneths*, Chapt. 13. 5. And the ſpace of 1260 *dayes*, that the Witneſſes ſhall propheſie; as alſo the woman being nouriſhed in the wilder-

neſſe;

neſſe; and the time, times, and halfe a time; with the three dayes and a halfe, that the Witneſſes ſhall lie dead: I ſay, all theſe various expreſſions of time, appeare to be all one and the ſame ſpace. And ſo it appeares, that the time of the propheſie of the Witneſſes, and the continuance of the raigne of the beaſt to be one and the ſame. Some would have this number 1260 dayes, turned into yeares, and ſo would meaſure the whole terme of the raigne of the beaſt, and the propheſie of the Witneſſes to continue 1260 yeares. I ſhall not contradict this opinion; but ſhall thus far cloſe with it, as to conclude, that the terme of time ſignified by forty two moneths, and 1260 dayes, is the whole time of Antichriſts raigne, and of the Witneſſes prophecying in ſackcloth. But I intend not to make it my buſineſſe to calculate the years of Antichriſts powerfull raigne, or the time of the Witneſſes propheſie; but rather to ſearch out ſomething from the myſtery of truth, that is contained therein.

This *terme* of *forty two moneths*, doth not onely hold forth the whole time

and age of Antichrist, in which he shall tread under the holy City, and scatter the power of the holy people; but doth also import the different and changeable appearances and workings of his: so that various shapes and formes, the severall disguises and habits that Antichrist doth cloath himselfe withall, and come forth in, to act his part, and deceive the Nations : are held forth unto us under the *Terme* of *forty two moneths*. Therefore here we are to note, that the *time* of the Witnesses propheſie is said to be 1260 *dayes*. Now a *day* is measured out by the Sun, as a moneth is by the Moon : the course of the *Sun* is by *dayes*, which is a time more constant and of more light then the night. But now the time of the raigne of Antichrist is expressed by *forty* and *two moneths* : now a moneth is a season measured out by the Moon; and shews that in all things there is but a Moon light, a weak and dim light, a light borrowed from the Sun. Besides the Moon is variable and changeable, and is alwayes up and downe, never at one stay, sometimes increasing, at other times decreasing; now in the *wane*, then in

in the *full*, and the like: Suitable hereunto is the variable ſtate and changeable appearance of Antichriſt, in his ſtations and formes. Firſt, he comes forth in the forme of a *Dragon*: Secondly, in the ſhape of a *Leopard*: Thirdly, in the likeneſſe of a *beaſt* with *two hornes*: And laſtly, in the image of the beaſt. Every one of theſe have their monethe and ſeaſons meaſured out unto them, in which they variouſly appeare, and act their parts. But more of this hereafter: having explained the words, let us proceed to the Obſervations they offer unto us.

1 *Obſer:* First, *That all externall formes and profeſſions of Chriſt, without the life and ſpirit of Chriſt, are but the ſhaddow and outward part of heavenly things.* All formes of worſhip, order, government, with all the acts of Religion: all things that lie within the compaſſe of man, are but the outward Court, the ſuperficiall part of things, which a carnall man, a Gentile profeſſor may take up and uſe; and yet never know what it is to worſhip in the Temple of God, or to offer upon his Altar, or to be a reall and true worſhipper of the Lord in

ſpirit: It was the Prieſt onely, that might enter into the inner Court, or into the Temple and holy place. So the Saints alone are *made Prieſts to God*, Revel. 1. 6. *And have acceſſe* (or liberty of ſpeech, as the phraſe is) *to enter into the holy place, by a new and living way*, Heb. 10. 19, 20. And by Chriſt *to offer up ſpirituall ſacrifices to God*, 1 *Pet.* 2. 5. But now for all Gentiles, Chriſtians, and worldly profeſſors, they dwell upon and live in the externall part of things, in the forme and ſhaddow of heavenly things: they never goe farther then the outward Court or circle of the things of God. Thus it was with the carnall Jewes, as plainly appeares in 1 *Cor.* 10. from verſ. 1. to verſe 7. *Moreover brethren, I would not that ye ſhould be ignorant*, (ſaith the Apoſtle) *how that all our fathers were under the cloud, and all paſſed thorow the Sea: and were all Baptized unto Moſes, in the Cloud, and in the Sea: and did all eat the ſame ſpirituall meat: and did all drinke the ſame ſpirituall drinke* (*for they dranke of that ſpirituall Rock that followed them; and that Rock was Chriſt*) *but with many of them God was not well pleaſed, for they*

were

were overthrown in the Wilderneſſe, &c. Now mark, notwithſtanding the *Manna* came downe from heaven, and the *water* out of the Rock; being as ſignes and ſymboles, yea as moſt lively repreſentations and images of Chriſt: in which reſpect it was called *ſpirituall meat, and ſpirituall drinke*: but it was not ſo to the carnall Jewes; for they ſaw nothing but the corporeall ſubſtance of thoſe things; it was but fleſhly and carnall to thoſe that could not apprehend it, but with a carnall eye. For what uſe did theſe carnall Jewes make of their *ſpirituall meat and ſpirituall drinke?* The Apoſtle tels us in verſe 7. They were *Idolaters: for they eat and dranke, and roſe up to play.* They did but Idolize thoſe heavenly things, by ſporting and playing with them; for it is the nature of carnall profeſſors either to abuſe their forme of worſhip, or elſe to make their ſervice their God, by idolizing of it. It was the cuſtome of the Gentiles to worſhip ſuch things, as beaſts and birds *for* their God, as the Jewes were to offer in ſacrifice *unto* God. Thus doe all heatheniſh Chriſtians, they ſacrifice to their externall formes

formes of worship and service: they never ascend higher then the outward part, they never passe the outward Court; They know not what it is to worship God in his secret Temple, nor to offer upon his holy Altar.

2 *Observ:* Secondly, Observe, from the prohibition it selfe; *Measure it not. That the Temple, worship, and servants of God are not to be measured by outward things.* We may not take a survey, or make a dimention either of the service or Saints of God, by the outward and externall part of things; for there is no outward forme of worship, nor externall act of Religion, but Antichrist doth take up and make use of. For mark it, *John* was called to take a true scantlet of the true Temple, and spirituall worshippers of God: now he was not to measure them by the externall or superficiall worship and profession; for so he might be mistaken; for the Gentiles, and Antichristian professors might and should possesse the outward face of worship, and performe the externall acts of Religion. Then if we judge of the true Temple and worshippers of God by this or that forme, order,

der, government, or opinion; instead of measuring the Temple and worshippers of God, we measure but the outward Court: we contest, wrangle and dispute about those things that wax old and will perish.

Thirdly, Observe, *That the outward forme of divine things is given for a time into the hands of Antichrist.* This is given as a reason why the outward Court was not to be measured; because it was *given to the Gentiles.* The externall figures and formes of worship were to be for a time, the portion of worldly Christians, they might take them, they might enjoy them. Antichrist sits in the *Temple of God,* 2 Thes. 2. 4. There he raigneth and domineereth, exalting himselfe as God in all supreme authoritie and prerogative. So that Antichrist and carnall professors, may take upon them all rule, power, and government: outward profession, externall worship: these they may enjoy, for it is their portion for a time, and they may possesse them; but more then these they meddle not withall: they have the outward Court, and they possesse no more. These have the out- 3 *Observ:*

ward

ward Court, or externall things of God given into their hand for a time, no otherwise then the carnall Jewes were made partakers of outward priviledges, being the fleshly seed of *Abraham*; as we may take notice from *Rom.* 9. 4, 5, 6, 7, 8. The Apostle lamenting for his kinsmen in the flesh, saith; *Who were Israelites, to whom pertaineth the adoption, and the glory, and the Covenant, and the giving of the Law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came*, &c. Here take notice of the greatnesse of the Jewes priviledge. First, they are *Israelites*, of the *adoption*, accounted his *Sons* and Children, above all Nations, *Jer.* 31. 9. Secondly, there appertained to them the *glory*, the *Arke* of the Covenant, a pledge of Gods presence, 1 *Sam.* 4. 21. Thirdly, And the *Covenants*, temporall and spirituall. Fourthly, And the *Law*, Judiciall and morall. Fifthly, The *service of God*, the whole forme and manner of divine worship. Sixtly, The *promises* made to *Abraham*, and to his seed. But notwithstanding they were partakers of all these externall priviledges,

they

they enjoyed but as it were the ſhaddow of them: for take notice what he ſaith in verſe 6, 7, 8. *For they are not all Iſrael, which are of Iſrael: neither becauſe they are the ſeed of Abraham, are they all Children: but in Iſaac ſhall thy ſeed be called.* Hence it is evident, that they that were born of *Abraham*, after the courſe of nature: ſuch were not accounted as the children of God; for ſaith he, *In Iſaac ſhall thy ſeed be called*: now *Iſaac* was a childe of *promiſe*: ſo onely the children of the *promiſe*, the ſpirituall ſeed, they were accounted for children. So that the carnall Jew enjoyed no more then outward priviledge, then an externall forme of the things of God: and all ſuch they might enjoy as they were the fleſhly ſeed of *Abraham*.

Thus a Gentile Chriſtian, a carnall profeſſor may enjoy the outward Court, the externall part of worſhip, the empty forme of Religion: theſe things are given into the hands of Antichriſt for a time; theſe are their portion, and they may poſſeſſe them. But the externall part is all they have, or can enjoy, that they take up, they own,

they

they are exerciſed in; not knowing the true, inward Temple of the Lord, his Altar, or thoſe that worſhip him in ſpirit.

4 *Obſerv:* Fourthly, Obſerve, *That the beſt uſe that Antichriſt and the world doe make of the outward Court and the holy Citie, it is but to prophane, abuſe, and trample upon them.* As for the *holy Citie*, they ſhall trample upon it; and as *Daniel* ſpeaks, they ſhall ſcatter the power of the *holy people*: they ſhall perſecute them by impriſonment, baniſhment, death; enflicting all manner of evill they can deviſe againſt them. And as for all externall formes of worſhip, order, government, Churches, Scriptures, Ordinances, &c. All theſe they will prophane and abuſe; they know not how to make a better uſe of theſe, then to pollute and trample upon them. Suitable unto this was the practice of the Scribes and Phariſees, the leaders of the people of the Jewes, of whom the Prophet *Ezekiel* complaines; ſaying; *They have eaten up the good paſture, but the reſidue they tread downe with their feete; and they drinke of the deep waters; but foule the reſidue with their feet: and as for my*

my flock, they eat that which ye have trodden with your feet, and drinke that which ye have fouled with your feet, Ezek. 34. 18, 19. By the good paſture and deep water is meant the pure word; or a compleat nouriſhment by theſe is given out to the flock: but the Scribes and Phariſees would eat of theſe good paſtures, and drinke of theſe ſweet waters, what of them they liked, they would feed on that, which ſhould uphold their dignity and greatneſſe, and ſerve their purpoſes and ends, and ſuit with their gaine and advantages: but for the other part or reſidue, or that which ſhould feed my people with knowledge and underſtanding (ſaith the Lord) that you will tread downe with your feet, abuſe and trample upon: that is, they would corrupt the word of God and his truth, by their falſe gloſſes and interpretations, by forcing their own expoſitions and inferences, which they make or draw from the Scriptures: that ſo the people might feed on that, which they had trampled on with their feet, that they had mixed, corrupted, and abuſed, as themſelves pleaſed. The ſame hath been

been the constant practice of Antichrist, who by his forced translations, and interpretations of Scripture, by his tyrannicall government, and invented ordinances, hath subjected all people under him, into Ægyptian darkenesse, and Babylonish captivity. Thus hath he corrupted the externall part of worship, and abused, suppressed, and trodden under foot the holy City. But how long shall this be? *Fortie two moneths.*

5 *Observ:* Fifthly, Observe, *That Antichrist hath his prefixed and limitted time to raigne and domineer in.* It is most true that the nature and spirit of Antichrist hath alwayes acted its part: it is that very seed of the Serpent, that hath opposed the very image of God from the beginning: that hath shewed it selfe in all the Sons of *Adam*, beginning in *Caine*, and passing to all the seed in all generations: but we must note, that Antichrist in his power and forme, hath but a season and an appointed time: for this doth not note the time, in which the seed of the Serpent should make warre against the seed of the woman; but rather the time, when the subtilty and

and envy of the Serpent was put forth and exerciſed in the cruelty of the *Dragon*, and raigne and power of the *Beaſt*. So that the evill ſpirit that Chriſt oppoſed in the Scribes and Phariſees, was no other, then the ſpirit of Antichriſt now: but ſince the generall defection, and falling away, this evill ſpirit hath put on the forms of diverſe beaſts, moſt fierce and cruell: ſo that this *forty two moneths* is the time of the powerfull raigne of the man of ſinne. Now for the time of the powerfull raigne of Antichriſt, he hath but his moneths, and his ſeaſons; and it will be, that time ſhall be no more: when the Lord ſhall come in the beames and brightneſſe of his glory, ſhining from the Eaſt unto the Weſt, and making a full diſcovery of the nakedneſſe of the whore, ſhe ſhall utterly be deſtroyed, and ſhall raigne no more.

Sixtly, Obſerve; *That the ſhapes and formes in which Antichriſt comes forth in to act his part, are various and changeable.* Therefore it is, that his time is appointed by moneths, and not by dayes: his time is not meaſured by the Sun, which is light and conſtant; 6 *Obſerv.*

but by the Moone, which is dim in light, and moſt variable and unconſtant in appearance. So that the appearances of Antichriſt are variable, unconſtant, and changeable as the *Moon:* now appearing in this ſhape: by and by in another: Sometimes in this forme, another time wholly diſguiſed into ſomething elſe, and ſo never long at one ſtay. Thus the ſubtilty of Antichriſt is to fly out of one forme into another, and when he is detected and diſcovered in one guiſe, he will put on ſome habit of reformation and piety; but it ſhall be but the deceivableneſſe of unrighteouſneſſe, in which he ſhall appeare, to miſlead people by: therefore know, as his laſt time or moneth ſhall be his ſhorteſt, ſo his laſt habit and dreſſe, that he ſhall come forth in ſhall be the fineſt, and moſt apt to deceive.

Therefore let all Saints *watch* and *keep their garments, leaſt they be made walke naked, and their ſhame appeare, Revel.* 16. 15. Let every one arme himſelfe againſt the wiles and methods of Antichriſt, that ſo we may be able to trace him in all his wayes, and finde him out under all his diſguiſes.

Now

Now before I passe the thing in hand, it will be necessary that I make a description of Antichrist: as to enquire what he is.

First, in *spirit*, and *mystery*.

Secondly, in *forme*, and *appearance*.

Concerning Antichrist in spirit, take a description by these four heads.

First, The spirit of Antichrist is that evill and corrupt spirit in man, that oppoſeth Jesus Christ, his image and glory, his truth and appearance. This is that the Apostle calls, the *carnall minde* or spirit of enmity, that dwells in the heart of man; which is the wisdome of the flesh, opposing the righteousnesse of Christ. This spirit hath had it's rule and raigne in man ever since mans defection, and fall from God. This is the *old man*, or *man of sin*, the *son of perdition*, that doth alwayes endeavour to betray and crucifie the very life, light, image, and glory of Christ in our hearts.

Secondly, The originall and life of this evill spirit, is the close of the heart of man with Satan, the Prince & power of darkneſſe; who doth transforme himselfe into an Angel of light, advancing the reason, wisdome, and righ-

teousnesse of man, above the spirit or pure anointing of God. And so while he draws man to worship God, in the wisdome, power, and parts of the creature; it proves but the *deceivablenesse* of unrighteousnesse, or acting in the power of Satan, and of the flesh, and doth containe no more then the *signes* and *shadowes* of heavenly things.

Thirdly, This spirit *sits in the Temple of God, as God*; That is, it doth put forth it selfe, and act its part; in every act and performance, in every duty and ordinance, that man doth performe, or exercise himselfe in. So that as Christ doth enable the soule to performe divine actions, by his wisdome, power, and spirit; so doth Antichrist, carry forth the soule to act by humane wisdome, fleshly power, carnall parts and gifts; and so deceives the soule by this false spirit, or false anointing, instead of the true anointing or pure spirit of Christ.

Fourthly, and lastly, This spirit of wickednesse alwayes acts in a *mystery* of iniquity. Now it's called a *mystery of iniquity*, because it is not in it's proper place, where it may be better knowne

or

or diſcerned: for ſaith the Apoſtle, *The workes of the fleſh are manifeſt, which are adultery, fornication, uncleanneſſe, laſciviouſneſſe,* &c. *Gal.* 5. 19. Theſe fleſhly actings, being in their proper place, are ſo evident, that they are eaſily diſcerned, there is no man but knows theſe, and will ſay they are evill; but as for the workes of Antichriſt, performed in the ſtrength of carnall wiſdome, fleſhly power, humane parts, and the like: theſe actings are cryed up to be holy and righteous, when they are but the more refined part of man, the righteouſneſſe of the firſt *Adam*, or old man, and containe the very myſtery of iniquity. To this purpoſe will ſerve that place in *Matth.* 12. 44, 45. *When the uncleane ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and finding none: then he ſaith, I will returne into my houſe from whence I came out: and when he is come, he findeth it empty, ſwept, and garniſhed: Then goeth he, and taketh with himſelfe, ſeven other ſpirits more wicked then himſelfe, and they enter in, and dwell there*, &c. Something of the workings of iniquity, doth appeare from this Text. The un-

cleane spirit cast forth of man, is the spirit of open and grosse prophannesse, the nacturall conscience being in some measure convinced, cannot any longer content it selfe in such palpable wickednesse; but by some outward profession or externall reformation this Devill is cast forth, as not to be born with any longer. But what comes of it? This *same evill spirit* comes againe, makes a reentry, dwells there: and in what appearance doth he shew himselfe. He finds the heart *emptie*, *swept*, & *garnished*, with some externall forme of religion; and is now exercised in some excellent performances of prayer preaching, hearing, fasting, and the like: and here the soule takes much satisfaction, in comparing it's present workings, with it's former courses. Yet now is seven worse spirits, or the very perfection or mystery of iniquity; for though these garnishings be never so beautifull and glorious; though the outward profession be painted over, and much adorned: yet the evill spirit dwells within, the perfection of wickednesse, the mystery of iniquity remaines still in the heart: and this is the

highest

higheſt deceivableneſſe of unrighteouſneſſe, the very ſpirit of Antichriſt, and inward actings of the man of ſin.

Then while we looke abroad in the world, and ſtrike here and there at the externall formes and images of Antichriſt; let us behold the ſpirit of Antichriſt within us, having it's throne and ſeat in our herats, continually acting of it's parts, in all our duties and performances, in all our worſhips and ſervices: all the blindneſſe, deceit, ſelf-love, and hypocriſie, that lies ſmoaking up in our hearts, proceeds from this corrupt principle. Therefore it will not be enough, that we cut off the top-boughes of outward prophaneneſſe, but that we lay the Axe to the root of the Tree, and deſtroy that ſpirituall wickedneſſe that lies hid within our owne breaſts. Thus much for the ſpirit and myſtery of Antichriſt.

Secondly, We have the *forme* and appearance of Antichriſt. Now though the ſpirit of Antichriſt, or that corrupt principle in mans heart be the very ſourſe and root of all evill, yet it doth not onely lurk privily in mans heart, but puts it ſelfe forth into the world,

openly, and visible to the eye, and that in many severall formes and figures, in many shapes and appearances. Hence it's said, There be *many Antichrists*, 1 *Joh.* 2. 18. that is, there be many *shapes* and *appearances*, in which Antichrist shall come forth to act his part. Concerning these variable shapes of the man of sin, I shall now endevour in some measure to demonstrate.

These *forty two moneths*, notes the various and changeable images of the beast: which *terme* of time is the same in proportion with the *three dayes and halfe*, mentioned in *vers.* 9. being the time the witnesses should lie dead and slaine. I shall make use of that *terme* of *three dayes and halfe*, in stead of the *forty two moneths*; and shall shew how in each day, and halfe day we have a changeable forme, in which Antichrist doth shew himselfe.

The first *terme* of time, or *day* of Antichrists *visible* raigne, was in the shape of a *Dragon*, mentioned in *Revel.* 12. 3. By which we have represented to us the Romane Emperours, who usurped authoritie over the Church and Saints of Christ, being very much corrupted,

were

were exceeding great persecutors and tormentors of all that professed the name of Christ. This *great red Dragon*, is said to have *seven heads*, *ten hornes*, and *seven Crownes*; which doth import the largenesse of his Dominion, the greatnesse of his power and strength. And for his carriage, 'tis *Pharaoh*-like, who sought to destroy the first-borne of *Israel*, and as *Herod* sought to destroy Christ, as soone as he was borne: so this beast was ready to devour the child, that the woman was to bring forth. The spirituall Church is compared to a *woman*, as being espoused to Christ, and likely to bring forth some excellent and worthy instrument, as *Constantine*, who was sought to be destroyed by *Galerius*: but God taking this child into his own bosome and protection: and preserving the woman in the wildernesse, from the fury and rage of this Dragon: at last raising up *Constantine* (here called *Michael*, which spiritually is meant of Christ) to fight against *Maxentius*, *Maximinus*, and *Licinius*: and overcame them, that they ruled no more in the Roman Empire. Thus those wicked and persecuting Empe-

Emperours, that did so much vex and oppresse the Saints, are now cast out of heaven, as not retaining their usurped authority of the Church. Now the subtilty of the Serpent put forth in the cruelty of the Dragon, or corrupt Magistracy, acting in such grosse and abominable wickednesse, is now detected, and cryed downe for bloudy tyranny and oppression; so that Antichrist could no longer continue in this forme, this his first day being ended; and he being cast to the earth, is forced to seek some other habit or disguise to appeare in, under some fair shew or pretence of Religion.

The second day of Antichrists powerfull raigne, or new forme, that he comes forth in, is in the likenesse of a *beast*, like unto a *Leopard*, as appeareth from *Revel.* 13. 1.

This beast doth prefigure the universall Bishop of *Rome*, or Popish Empire. Now this universall Bishop came in like an Angel of light, pretending religion and reformation; but intended nothing but hypocrisie and abomination. This beast ariseth out of the *sea*, or Nations round about: having had

had ſeven heads and ten hornes, as the former beaſt had : and *ten Crownes:* ten kingdomes being ſubjected to the Popiſh Empire; his likeneſſe was like unto a *Leopard*, fierce and cruell; his feet like the feet of a *Beare*, devouring and ravenous; and his mouth as a *Lion*, powerfull and mighty. And received the ſeat and authority of the Dragon. Now this beaſt being exalted in dignity and greatneſſe; and all begin to ſubmit themſelves to his ſervice, and formes of worſhip; crying, *Who is like unto the beaſt?* but now what doth he? Notwithſtanding at the firſt, he pretended to ſanctifie and reformation; yet now by degrees he comes to blaſpheme God, his *name*, *Tabernacle*, and *people*; making warre againſt them, by ſubduing and ſlaying them.

And thus did this beaſt trample upon the Temple of God, and upon the holy Cities in his moneths and ſeaſons, while they were given into his hand. But the Lord having raiſed up many eminent inſtruments, as *Huſh*, *Luther*, *Melancton*, *Wickcliff*, *Calvine*, and *Bede*, with many others, that have reſpectively according to their light given forth

forth their teſtimony againſt this beaſt, laying open his hypocriſie and deceit, his filthineſſe and abomination, whereby hee hath received ſuch a deadly wound, that it never will be recovered; and therefore is ever ſince upon the declining hand.

So that now Antichriſt is forced to cloth himſelfe in ſome other dreſſe, and come forth in ſome new habit or diſguiſe to act his part in, and ſo flyes out of the appearance of this beaſt into another.

The third *day* of Antichriſts powerfull raigne, is in the forme of a beaſt with *two hornes like a lamb*, mentioned in *Revel.* 13. 11. This beaſt doth relate to *Epiſcopacy*, and ſuch like formes of pretended reformation; ſo that this appearance carries with it more fair pretences, and greater ſhewes of religion, then the former; and therefore more cloſely hypocriticall and deceitfull then the former. This beaſt is ſaid to *ariſe out of the earth*, viz. from a Kingly or earthly power: and had *two hornes*, one was a politicall or civill, the other called Eccleſiaſticall or ſpirituall: *like a Lamb*: profeſſing much meek-

meekneſſe and gentleneſſe: but ſpeak like a *Dragon*, as being very feirce and cruell; taking upon him to exerciſe the power of the firſt beaſt, to act by humane force, and governe the Church by civill authority: and ſo did but heal up the wound of the former beaſt. And this he doth by lying miracles, as to cauſe *fire to come downe from heaven in the ſight of men*; ſeeming to have the very ſpirit of *Eliſha*, counterfeiting the ſpirit of God in his workings, by which he deceived the people of the earth. But theſe deceits and hypocriſies of this beaſt being perceived by the Saints of God, he is forced to flee into ſome other forme, to hide himſelfe under ſome other diſguiſe, being cloſely beſet, and driven up into a narrow compaſſe, muſt fly farther for ſuccour and refuge: and is compelled to make ſome other image or pretence, to ſhelter himſelfe. This being the third day.

Laſtly, We have the *halfe day*, in which time we have the *image*, that the laſt beaſt cauſeth to be ſet up, *Revel* 13.14. The beaſt being changed into an *image*, comes forth more refined, more glori-

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ous in shew, pretending the greatest reformation of all, as being the last refuge that Antichrist hath, the last *terme* of time he hath to raign, the halfe day, and therefore now he puts on his best dresse, and cloths himselfe with his finest ornaments. This *halfe day*, and last appearance comes neer *Rome* to our owne times; and therefore I shall not describe those that set up the image of the beast, by any proper name; but rather by these six particulars following; that we shall collect from that place in *Revel.* 13. from verse the 14. to the end of the Chapter.

First, They that set up the *image* of the beast, are those, that will make Disciples unto Christ by a humane power; and by pressing some externall comformity upon men, they will convert the world into a Church, and make many to be Christians against their wills: and hence it is, that there are so many poor, darke, and carnall professors of Christ. Now this is diametrically opposit to Christs rule, who prevailes upon the heart, by meekenesse, and gentlenesse, and doth gaine upon the soule by truth and righteousnesse,

and

and winne upon the affections with peace and love. Chriſt doth not uſe any coactive or conſtraining power to compell men to be ſubject unto him; but of an unwilling people he makes them willing, by the ſwavity & ſweetneſſe of divine grace, working upon their hearts. But contrarily, theſe advance their Church by humane force and worldly power; *cauſing all that will not worſhip the image of the beaſt to be killed.* Thus by force and cruelty they make Diſciples, or rather make many hypocrites, bring many under the force of Religion, that know nothing of the power of godlineſſe.

Secondly, Thoſe that cauſe an *image* to be made, they preſcribe rules of worſhip & ſervice, according to their own fancy and invention. Hence it is ſaid, verſ. 15. *They cauſe the image to ſpeake*; That is, by conſtituting and appointing platformes of worſhip; advancing their owne devices and directories, above the lawes and inſtitutions of Chriſt. Theſe onely will define what is truth and what not, as comprehending the whole myſtery of truth within their ſyſtems or models of divinity:

as

as if they were the onely Ciſternes of living water, and the very oyle that muſt cauſe the lamp to ſhine: making themſelves to be the very treaſury and ſtorehouſe of all wiſdome and knowledge: and thus they ſit down in Chriſts Throne and Temple, officiating his office and authority, robbing him of his dignity and glory, by putting of his crowne upon their own heads.

Thirdly, Theſe cauſe all to worſhip the image, which they ſet up, and by humane force and ſecular power doe compell all men to follow their edicts and platformes, to obſerve their invented ordinances, and deviſed worſhip. It hath been the cuſtome, that the Clergy (ſo called) muſt firſt ſtudy the faith, and afterward the earthly powers would confirme it by ſome civill ſanction: and ſo enforce their owne devices upon the conſciences of people. Hence it was, that the late Biſhop that ſuffered here in *England*, did profeſſe at his death, that he dyed in that Religion, that was eſtabliſhed by law. Now Chriſt doth never call up the powers of the earth to rule and beare ſway in his kingdome. The lawes by which

which Christ doth rule by, are the law of the *new creature*, and of love, the law of his word and spirit: by these he doth enforce a sweet compliance of the heart unto the will of God. The law of Christ is most heavenly and divine, and it is of the most constraining force, and of the most indispensible necessity of any law. This is called the law of *liberty*, because it frees the soule from the vassallage and power of mans devises, and brings the soule into a reall compliance with the divine will. Thus Christ doth change the minde, renew the spirit, and alter the constitution of the soules of men, and so make them subject unto his own kingdome: while Antichrist doth enforce many to his kingdome: to yeeld blind obedience unto him, by vertue of some humane law, or secular power.

Fourthly, those that undertake to set up the *image* of the beast, they enforce some *marke* or *badge* to every one, as a token of subjection unto their way, or invented forme of worship, *Revel.* 13. 16. These require worship and homage of all sorts, both *small* and *great*: and cause them to receive a *mark*

in their right hand, by ſome externall obligation; and in their *foreheads*, as ſome badge to be knowne by: otherwiſe none may *buy* or *ſell*, or have any communion with them, or enjoy any power or priviledge, that they themſelves doe enjoy. So that theſe give forth ſome Character or mark, whereby all that come under them, may both be knowne to be of them, and alſo engaged unto their.

Fifthly, Thoſe that erect the *image* of the beaſt, have not the power of the beaſt, becauſe all they ſet up is but a *ſtatue, image, or ſhadow*. We muſt remember the time of the *image* is but the *halfe day*, therefore ſhort: and hence it is, that thoſe that manage the worke, of framing the *image*, are hardly warme in their ſeats; they are no ſooner advanced, but preſently are throwne down againe from their ſtation Theſe can but ſtartle and affright men, theſe have but the image of the beaſt, that could devour and deſtroy: Theſe have more will to inflict puniſhment, then they have power to effect: Theſe have the nature and ſpirit of the former beaſt, but not the authority and power.

er. This *halfe day* is called the *dividing of a time*: becauſe the Saints are not abſolutely in bondage under Eccleſiaſticall lawes and humane conſtitutions; this image being but as a dead Lyon, that cannot really hurt nor deſtroy; neither are the Saints wholly free from ſuffring; becauſe they groane under the ſpirit of envie and malice, of malignity and bitterneſſe; aud ſuch like perſecutions as theſe, they endure under the forme of the image.

Sixtly, and laſtly, Thoſe that mannage the cauſe of the *image*, carry forth the whole worke in the wiſdome, reaſon, power, and ſtrength of the creature; they act all by vertue of fleſhly principles and carnall abilities: They performe all by the *name* and *number* of the beaſt: This is plainly expreſſed in *Revel.* 13. 17, 18. Theſe have his *name*, and the *number* of his *name*: and his number is but the *number of a man*, which amounts to *ſix hundred, threeſcore and ſix.* His number is not the number of *God*, which is *ſeven*, which is a number of *perfection* and *reſt*. Chriſt hath the *ſeven ſpirits of God*, being filled with all perfection of wiſdome and

knowledge, but his *number* is the number of *man*, and containes no more then the wisdome, knowledge, and invention of man; it onely takes in those things, that are within the power and compasse of man; it is the number of weaknesse and imperfection, of the bondage and labour of the creature, acting from the poor, low, and darke principles of carnall reason, and of the first *Adam*. So that the Ecclesiasticall forme or Church state, that Antichrist sets up, is wholly fleshly, consisting meerly of a carnall Church, humane ministry, naturall gifts, invented ordinances, secular power, worldly government, and the like. Thus all they act, all they enjoy, is but the *number of a man*, weake, low, and carnall. Thus we have those described that make an *image* unto the beast.

Now give me leave a little to recapitulate: we told you, that *forty two moneths* did hold proportion with *three dayes and a halfe*, which doth import the severall dayes, or ages, or periods of time, of the powerfull raigne of the man of sin. And though there hath been from the beginning, that evill

spirit

ſpirit of Antichriſt, conſtantly oppoſing the Lord and his truth; yet the power and raigne of Antichriſt hath it's prefixed time, and comes forth under ſeverall ſhapes and figures; as firſt under the appearance of a *Dragon*; ſecondly, of a *Leopard*; thirdly, of a *beaſt* with *two hornes*; and laſtly, under the forme of an image: The three firſt of theſe have each of them, his whole day: and the image his halfe day. And thus Antichriſt flees out of one forme and likeneſſe into another, & doth alwayes appeare under ſome fair vizard or glorious pretence of piety and religion, while he doth act in a myſtery of iniquity. The whoriſh woman is ſayd to be clothed with *purple, and ſcarlet colour, and decked with gold, and pretious ſtones, and pearle*, Revel. 17. 4. which are the very excellencies of nature and art: the glory of all her ſervices & formes of worſhip, theſe being her ornaments, ſhe is adorned as the ſpouſe of Chriſt, though ſhe be a counterfeit ſtrumpet; for upon her *head* is *myſtery*; that is, all the head and glory of her excellencies is but a myſtery of iniquity, to all that are made drunke with the cup of her

fornication, or spirituall idolatries and superstitions, and discerne them not. And thus Antichrist by his craft and subtilty, is furnished with all deceiveablenesse of unrighteousnesse. But yet know, that when Antichrist is forced to set up an image unto the beast, that he is put to his last shift and refuge, that he hath but a short time, he hath almost played his last game; he hath but *halfe a time*, a *halfe day*. Therefore the time is nigh, it doth already appeare, that Christ will come forth in beames and brightnesse to destroy this man of sin, this son of perdition: and all his Saints shall sing *Halelujah*, saying, the Lord God omnipotent shall raigne for ever.

Vers. 3.

Verſ. 3. *And I will give power unto my two witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore dayes, clothed in ſackcloth.*

HAving ſhewed, that by the *Temple, Altar, and worſhippers*, are meant, Gods divine preſence with his *people*, the pure ſervices, and true worſhippers: theſe the Lord would have *meaſured*, for ſuch as he would owne, during the whole raigne of Antichriſt. But for the *outward Court*, all falſe worſhip, and all externall formes, that the Gentiles were exerciſed in: neither of theſe would the Lord owne, but that they ſhould be *caſt forth*, and not meaſured at all. Now wee are to proceed to open the myſtery of the witneſſes.

In this verſe we are to take notice of theſe particulars.

Firſt, From whom theſe witneſſes receive power to teſtifie againſt Antichriſt; that is from the Lord; *I will give power, &c.*

Secondly, The *title* given unto them; they are called *Witneſſes.*

Thirdly, Their number; they are *two.*

Fourthly, Their office, in which they are to be imployed; *they ſhall propheſie.*

Fiftly, The manner and ſtate, in which they ſhall officiate; that is, in *ſackcloth.*

Sixtly, and laſtly, The duration and continuance of their propheſie; and that is a *thouſand two hundred and threeſcore dayes.*

The firſt thing, that we are to enquire of, is who doth *impower* theſe witneſſes to performe their office of propheſie; and that is the *Lord* himſelfe; *I will give* (ſaith the Lord) God gives what the witneſſes have. The Lord doth impower them, to give forth their teſtmony, and none beſides himſelfe can inable them for that worke.

Now I ſhall firſt ſhew, who doth enable the witneſſes to propheſie: and then ſecondly, by what meanes he doth ſo enable them. Firſt,

Firſt, The Lord gives forth the ſpirit of propeeſie, and that two wayes. Firſt, originally from himſelfe: ſecondly, mediately by Chriſt as Mediator.

Firſt, The gift of propheſie cometh originally from God himſelfe; he being the *father of lights, from whom every good gift deſcendeth*, Jam. 1. 17. Hence it is, that thoſe ſpeeches are ſo frequently uſed in the old Teſtament: *Heare the word of the Lord: Thus ſaith the Lord: and the word of the Lord came unto me*, and the like. All which doth ſignifie, that the Prophets received their prophetical revelations from the Lord. To this purpoſe we may obſerve that phraſe in *Ezek.* 20. 46. *Son of man, ſet thy face toward the South, and drop thy word toward the South, and propheſie, &c.* And the like ſpeech is that of *Moſes*; *My doctrine ſhall drop as the raine: my ſpeech ſhall diſtill as the dew, as the ſmall raine upon the tender hearb, as the ſhowers upon the graſſe*, Deut. 32. 2. Now from this phraſe of *dropping*, we may argue, that both *Moſes* and *Ezekiel*, had their propheſie from the Lord. For looke as the clouds, from whence raine deſcends

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(to mollifie the earth, and to cause grasse and flowers to spring) have not their water originally and natively in themselves, but from the Sea, and moistned places of the earth, exhal'd and drawn up by the heat of the Sun: so have not the Prophets a spirit of prophesie, whereby they of themselves are able to discover divine mystery and revelation: but it is drawne out of a full sea of that excellent knowledge and wisdome, that is in God himselfe. Then the Prophets must of necessity receive their message originally from God himselfe. But

Secondly, They receive prophesie *mediatly* from Christ, unto whom the Lord hath committed the whole administration of all things, concerning his Church and kingdome. And we have that passage, 1 *Sam.* 3. 21. *The Lord revealed himselfe unto Samuel in Shiloh, by the word of the Lord.* By the word of the Lord is here meant Christ, the eternall word, by whom the Lord doth reveale himselfe, as in *Joh.* 1. 18. So that Christ is brought in by way of mediation, as by whom the Lord should reveale himselfe. Suitable unto this

this is that paſſage in *Geneſ.* 19. 24. *The Lord rained upon Sodome and Gomorrah brimſtone and fire, from the Lord out of heaven.* The Lord raining brimſtone *by the Lord* is meat, that the Lord did adminiſter judgement by Chriſt as Mediator. Chriſt is here brought forth acting in the office of his mediatorſhip: though according to his divine nature, he acts immediatly from himſelfe, without ſuch dependance or ſubordination: yet I ſay, as Mediator he receives from the father, and ſo communicates what he receives unto his Saints. Thus you ſee from whom theſe Prophets receive power to propheſie; and that's from the Lord himſelfe. Firſt, from God originally: Secondly, from Chriſt as Mediator.

Secondly, by what meanes the Lord doth thus impower theſe Prophets, and that is, firſt, by his word. Secondly, by his Spirit.

Firſt, It is by the word, that theſe Prophets are enabled to give forth their teſtimony. Chriſts Commiſſion to his Diſciples was to *preach the word, Matth.* 28. 19, 20. And Chriſt is ſayd to *ride proſperouſly on the word of truth,*

Pſal.

Pſal. 45. 4. *John* beares record of the *word* of God, *Revel.* 1. 2. The Saints were ſlaine for the *word* of God, *Revel.* 12. 11. This *word* is the *ſword, that proceeds out of Chriſts mouth*, Revel. 1. 16. The word being called the *ſword* of Chriſt; imports, that it is full of efficacy and power, of great force and prevalency, diſcerning the thoughts, and ſubduing the imaginations of the heart. This is that ſpirituall weapon, whereby the Saints are able to encounter with their enemies, and to overcome the evill one, & to teſtifie againſt Antichriſt.

Secondly, by the *Spirit*, which gives life and power unto the word. The Goſpel is called the *miniſtration of the Spirit*, 2 Cor. 3. 8. becauſe the Spirit joynes it ſelfe with the word, and makes it a quickning and powerfull word. And therefore it is, that Chriſt ſaith; *My words are ſpirit and life*, Joh. 6. 63. Chriſts word doth not go forth as a dead thing, but as a quickning power; not as a killing letter, but as a powerfull ſpirit. So, that the word cannot be ſeparated from the Spirit, nor the Spirit from the word, they both

both joyntly concur and agree in one: The word is the habit or clothing of the ſpirit, and the ſpirit is the life and power of the word: by theſe meanes, namely, the word and ſpirit, are the witneſſes impowered to propheſie.

Secondly, the *title* given unto thoſe that teſtifie againſt Antichriſt, they are called *witneſſes*. This appellation is given to Chriſt, being called the *faithfull witnes*, Revel. 1. 5. And the *true witneſſe*, Chap. 3. 14. Likewiſe he was promiſed to be given as a *witneſſe to the people*, *Iſa.* 55. 4. Therefore he tells *Pilate*, that he came into the world, to beare *witneſſe of the truth*, Joh. 18. 37. In like manner are the Saints called *Witneſſes*, as being called forth to teſtifie of the will & minde of God before the world. Thus it was ſayd of *John Baptiſt*, that he was ſent as a *witneſſe of the light*, Joh. 1. 7. *And to him* (meaning to Chriſt) *gave all the Prophets witneſſe*, Act. 10. 43. The Saints that ſuffered for Chriſt, ſuffered for the *witneſſe of Jeſus*, Revel. 20. 4. There is one place where by the Prophet, both Chriſt and the Saints are brought in as joynt witneſſes; where the Lord ſpeaking of his people

ſayth;

sayth; *Ye are my witnesses*: and signifying of Christ, farther saith, *And my servant, that I have chosen*, Esa. 43. 10. So that as Christ doth receive a message from the Father, he doth truly and faithfully give forth his testimony, as appeares in *Joh.* 3. 32. So also the Saints that receive his word, and declare their testimony of his truth, do set to their seal, and witnesse of the truth, as it is in Jesus, and doe give forth testimony thereof before the world.

Thirdly, The *number* of these witnesses, and they are *two*. Some say, that there are onely *two* eminent persons here meant, not exceeding the number expressed. Others, that thereby are meant the two Testaments, & so make the Scripture to be the witnesse here spoken of: or else *two* in regard of their *types*, which are presented to us by *paires*, as *Zerubbabel*, and *Joshua*, the two *anoynted ones*: and *Moses* and *Elias*, that caused fire to come downe from heaven. Also *Moses* and *Aaron*, by whom the water in Ægypt was turned into bloud, as we shall understand more in the sequell. Or more especially, they are called *two* witnesses, in proportion

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to the Law, that would not take an accuſation, unleſſe aſſerted by *two witneſſes*, Matth. 18. 16. So here becauſe there ſhall be a ſufficient teſtimony given forth againſt Antichriſt, by the faithfull witneſſes of Chriſt, they are called *two*, as moſt compleat and anſwerable to the Law, *Deut.* 17. 6. Thus you have their number, they are *two Witneſſes.*

Fourthly, Their *office* and employment follows. They *Propheſie.* Now in that they are ſtiled *Witneſſes*, and doe *Propheſie*: wee are to conſider two things.

First, What we are to underſtand here by *Propheſie.*

Secondly, What is the teſtimony they give forth.

By *Propheſie*, wee may underſtand three things.

First, to *propheſie*, it is to foretell things to come, to declare things that ſhall come to paſſe: according to that ſaying in *Eſa.* 42. 9. *Behold former things are come to paſſe, and new things doe I declare; before they ſpring forth, I tell you of them.* Now though this be chiefly meant of Chriſt, yet it is foretold by the

the Prophet, as being first revealed to him. So that propheſie is a divine prediction, or a foretelling of things to come, by a heavenly revelation.

Secondly, to *propheſie*, ſometimes is meant of underſtanding the myſtery of propheſie, or of ſuch things, as are foreſpoken of: as to open and declare the myſtery of truth from divine propheſies. And in this reſpect the Saints under the new Teſtament are called *Prophets*, 1 Cor. 14 29. Theſe were not ſo called, in relation to any divine predictions, that they could declare; but rather from that dexterity & readineſſe they had to interpret and open the myſtery of thoſe truths propheſied of before. From ſuch gifts as theſe, were they called *Prophets*.

Thirdly, to *Propheſie*, is when beleevers by their experience can give teſtimony of the fulfilling of propheſies. And thus thoſe primitive Saints were ſayd to propheſie; when the propheſie of *Joel* was fulfilled in them, and they were able by experience to teſtifie of the truth foreſpoken of: *Act.* 2. 16, 17. where it's ſayd; *I will powre out my ſpirit upon all fleſh, and your ſonnes and your daughters*

daughters ſhall propheſie, &c. Theſe by an alluſion to the former manner of diſcovery of God to the Prophets, are ſaid to propheſie, becauſe by a divine revelation of truth, and glorious diſcovery of grace upon their hearts, they could by experience ſay, this day is the Scripture fulfilled, and the grace of the propheſie powred forth upon us. So beholding the viſion of divine grace, they are ſayd to *propheſie*.

In each of theſe ſences the Saints under the raigne of Antichriſt, may be ſayd to *propheſie*. Firſt, from a ſpirituall inſpiration and glorious diſcovery of heavenly things: they are able to foretell, and propheſie, that Babylon ſhall fall: This is their meſſage: and this they teſtifie continually. Secondly, They by a ſpirituall judgement and apprehenſion of the things of God, are able to underſtand enigmaticall and difficult things; and make glorious diſcoveries of the myſteries of truth, and alſo of the myſteries of Antichriſt. Thirdly, in every age, according to their light and experience, they give forth a teſtimony, of the fulfilling of thoſe propheſies, both of the

raigne and ruine of Antichriſt. And thus the Witneſſes are ſaid to propheſie.

Secondly, for the *teſtimony* that they give forth, and that is, they hold forth the truth and authoritie of Chriſt, againſt the falſhood and uſurpation of Antichriſt. Theſe witneſſes give forth a double teſtimony.

Firſt, againſt the *ſeed* of the *Serpent*.

Secondly, againſt the *power* of the *beaſt*.

Firſt, they teſtifie againſt the *ſeed* of the Serpent, by holding forth the nature and grace of Chriſt; whereby he ſhould break the head of the Serpent, as it was foretold in *Gen.* 3. Theſe acknowledge, that Chriſt tooke the ſeed of *Abraham*, was clothed with our nature, was made fleſh, and came forth in our habit and forme; became *Emanuel*, God with us, or in our fleſh; but ſo filled with heavenly anoyntings, and ſo clothed with the divine nature, that he was able to ſubdue Satan, and to tread him under his feet, he was impowered to breake the head of this *Leviathan*, and to caſt him forth into the earth. Thus the Apoſtle teſtified to the

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Romans, that *the God of peace ſhould bruiſe Satan under their feet*, Rom. 16. 20. By vertue of that Evangelicall promiſe, Chriſt ſhould overcome and cruſh the curſed ſeed of the Serpent. Of this the witneſſes doe teſtifie, by holding forth Chriſt to be the *ſeed* of the woman: in whom dwelt the anoynting, by which all wickedneſſe is ſubdued.

Secondly, They teſtifie againſt the *power* of the *beaſt*: and that is, by holding forth the office & dignity of Chriſt, againſt the power, government, rule, & dominion of Antichriſt; for though he acknowledge verbally, that Chriſt hath the ſole power and government in his Church, yet vertually he doth deny it; by uſurping thoſe dignities and offices to himſelfe. The teſtimony that the Saints doe eſpecially give out againſt the rule and domination of Antichriſt, is of the *propheſie*, *Prieſthood*, and *kingdome* of Chriſt.

Firſt, Of the *propheſie* of Chriſt; they acknowledge Chriſt to be the *great Prophet* of his Church, *Act.* 7. 37. To be the great Doctor & teacher of his people; according to that expreſſion in *Cant.* 5. 13. *His lips like Lilies, dropping*

ſweet ſmelling myrrh: By Chriſts lips are meant his divine propheſies and heavenly teachings, by which he doth inſtruct his people: his words are beautifull as the *lilie*, and odoriferous as *myrrhe*. Now the Saints holding forth the ſufficiency and power of Chriſts teachings, doe overthrow the fleſhly wiſdome, carnall knowledge, and humane teachings of Antichriſt: according as the Lord hath ſaid; *I will deſtroy the wiſdome of the wiſe, and bring to nothing the underſtanding of the prudent*, 1 Cor. 1. 19. And the Apoſtle tells us in verſ. 27, 28. *That God hath choſen the poore, weake, and deſpiſed things of the world, to bring to nought things that were high and mighty*. Hence it is, that we have that ſaying of the Apoſtle in 1 *Cor.* 2. 6, 7. *We ſpeake wiſdome to them that are perfect*, (ſaith he) *yet not the wiſdome of this world, nor of the Princes of this world, that come to nought; but we ſpeake the wiſdome of God in a myſtery*, &c. By them that are perfect, the Apoſtle meaneth, thoſe that are of full age, that are men in underſtanding of divine myſteries: ſo that his preaching was wiſdome to the wiſe: but it was

not

not humane wisdome, such as the world accounted of; nor politicall wisdome of Princes; but a hidden and secret wisdome; a divine mystery of heavenly wisdome, such as the reason and understanding of carnall men cannot reach or comprehend. And thus these witnesses testifying of the propheſie and wisdome of Christ, doe oppose the wisdome and understanding of Antichrist.

Secondly, They testifie of the Priesthood of Christ: acknowledging him to be the eternall Priest of God, set over the *house of God*, Heb. 10. 21. And that he is a Priest after the *order of Melchisedec*, Heb. 7. 11, 12. And not after the manner of *Aaron*, therefore of necessitie, there is a *change of the Law*. So that hereby they give a testimony against all the Jewish rites and ceremonies, that Antichrist doth set up, and enforce an observation of. And thus the Apostle doth testifie against Circumcision, when he sayth; *If ye be circumcised, Christ shall profit you nothing*: for (saith he) *I testifie to every man, that is circumcised, that he is a debtor to the whole law: and Christ is become of none*

effect, &c. *Gal.* 5. 2, 3. That which is here said of Circumcision, is true of all other Leviticall rites: if men will Judaize and stick now to Mosaicall rudiments, Christ will be unprofitable unto them, for they are againe enthralled and bound to keep the whole law: and if they will be justified by such legall observations, then Christ shall availe them nothing; they hold not the head, when they cleave to such ordinances. They that will againe set up the Pedigogie of *Moses*, and bring men under Judaicall rites and ceremonies; these doe in effect deny Christ come in the flesh, and therefore are of Antichrist; according to that Text, 1 *Joh.* 4. 2,3. So that the Saints bearing witnesse of the Priesthood of Christ, doe oppose Antichrist in all his legall observances.

Thirdly, and lastly, they testifie of the *kingdome* of Christ: and doe attribute all headship, power, rule and domination to Christ; they make him alone to be *caput ecclesiæ*, the supreame head of his Church; and ridiculous is the Popes challenge to be the Ministeriall head; whereas Christ hath not insti-

inſtituted any ſuch image of his government. The witneſſes doe acknowledge the whole dominion and government to be upon Chriſts owne ſhoulders, *Eſa.* 9. 6. he alone to have the ſoveraigne power and authority in governing of his Church, he onely to have the ſupremacy of Regiment. Hereby the witneſſes doe teſtifie againſt the authority, power, and domination, that Antichriſt doth exerciſe, and againſt thoſe Cannon lawes, and humane inſtitutions, that he doth ſet up. Great hath been the uſurpation of Antichriſt in this kinde, he undertakes to rule over the ſoules and conſciences of men; one of the chiefeſt of all *Babylons* merchandizes, are the *ſoules of men*, Revel. 18. 13. But this practice was never tollerated by Chriſt. Antichriſt doth rule by an earthly and humane power; accordingly we have it expreſſed in *Revel.* 17. 1, 2. That the *kings of the Earth committed fornication with the whore*: that is, by joyning their power with her; they give up their power to uphold her intereſt, for this whoriſh woman doth *ride on the beaſt*, verſ. 7. The woman is the Antichriſtian ſtate,

riding upon the powers of the world, in the forme of a beast, unto whom the kings give their power. So that when Antichrist, and the kings of the earth have mixed and knit their power together, that kingdome, or that Empire, that doth uphold the power of the whore, becomes as a beast, being inslaved to her; yeilding unto her all their strength and dominion. Then the power of States and Kingdomes, thus begotten and brought forth by spirituall fornication, is but a false and whorish power, a corrupted and persecuting power; by which meanes the idolatrous woman becomes drunken with the bloud of the Saints, and of the Martyrs of Jesus. Now the Saints giving testimony of the kingdome and dominion of Christ, doe oppose all the false and tyrannicall powers of Antichrist. And thus we have described, what is the propheſie of the witnesse; and the testimony that they give forth.

Fiftly, we are to consider the *forme* and *state* in which these witnesses propheſie, and that is in *sackcloth*. To propheſie in *sackcloth*, denotes that sad and mournfull condition of the witnesses under

under the power and raigne of Antichriſt. Thus ſackcloth and mourning is ſet forth as a badge or ſigne of ſadneſſe and diſtreſſe, in 2 *King.* 6. 30. and *Amos* 8. 10. This ſtate of the witneſſes doth hold forth unto us theſe three things.

Firſt, that the witneſſes give out their teſtimony in a poor, weak, low, and deſpicable way; there being in ſome meaſure the abſence of the bridegroome; according to that ſpeech of Chriſt, in *Matth.* 9. 15. *When the Bridegroome ſhall be taken away, they ſhall mourn.* So that the reaſon why the witneſſes mourne, and put on ſackcloth, is, becauſe in a great meaſure the Bridegroome is abſent, and at a great diſtance, and they in a very ſad, weak and meane condition; and they doe but *propheſie*, or foretell things to come, beholding things a far off, and not fully enjoying that glory, that they propheſie of.

Secondly, it imports, that their *perſons* were under reſtraint and perſecution. The beaſt alwayes making warre with them, by fines, impriſonment, baniſhment, and death; they were continually

nually under perſecution, trouble and vexation, all the time of the raigne and dominion of Antichriſt.

Thirdly, it argues, that their *teſtimony* was alwayes rejected, caſt forth, and trampled under foot. The world hath alwayes ſlighted and caſt off the teſtimony of the witneſſes, as of old the *Jewes* did neglect the teſtimony of Chriſt, of whom it is ſaid; *No man received his teſtimony*, Joh. 3. 32. So that the witneſſes cannot but mourne and lament, as it were in ſackcloth, when their bridegroome is in a great meaſure abſent, when their perſons are reſtrained, and their teſtimony rejected. Thus much for their ſtate, being clothed in *ſackcloth*.

Sixtly, and laſtly, the *duration* and continuance of their propheſie: and that is a *thouſand two hundred and threeſcore dayes*. In the former verſe, when we opened the *terme* of *forty two moneths* (accounting thirty days for a moneth, make juſt three yeers and a halfe) holds proportion with the terme of 1260 dayes. The Gentiles ſhall tread under foot the holy Citie *forty two moneths*. The witneſſes ſhall propheſie in ſack-

cloth

cloth 1260 dayes. The woman nouriſhed in the wilderneſſe, 1260 dayes. The *terme* mentioned by *Daniel*, *A time, times, and halfe a time.* The witneſſes lie ſlaine *three dayes and a halfe*: all theſe *termes* of time hold one and the ſame proportion. So that the witneſſes propheſying 1260 dayes, is meant, they ſhall propheſie the whole time of the viſible raigne of Antichriſt, in ſackcloth. But here we may note, that Antichriſts time is counted by *moneths*, which are reckoned by the courſe of the Moon, unconſtant and changeable: and it ſhews forth thus much, that all the worſhips, formes, and actions of Antichriſt are brought forth by a weak and dim light, a light borrowed from the Sun, they are workes of darkneſſe and of the night, wherein the Moone ruleth, *Gen.* 1. 16. It is not a light of the Sun, it ariſeth not from Chriſt, it ſhineth not immediatly from the Lord. But on the contrary, the propheſie of the witneſſes is accounted by *dayes*: a *day* is meaſured by the *Sun*, as a *moneth* is by the *Moone*; and notes, that it is a *day time*, more conſtant, more brightſome, and full of light, as appeares in

Act. 26.

*Act.*26. 18. The true servants of Christ are brought out of darkness into *light*; and are children of the *day*, and of the *light*; and therefore it is, their prophesie is measured out, not by *moneths*, but by *dayes*. But however the witnesses time is accounted by *dayes*; it holds the same proportion of time with *forty two moneths*; that so long as Antichrist shall raigne and domineer, so long shall the witnesses prophesie in sackcloth, continually powering forth their testimony against the wickedness of the man of sin. So much for the *time* of the witnesses prophesie.

Having opened the words, give me leave now to draw forth some observations from them.

1 *Observ:* First, Observe, *That none can give forth a testimony of Christ; but such as are impowered thereto by Christ. I will give*, &c. The Lord gives what the witnesses have. Christ himselfe, the great and faithfull witnesse, saith, *As the Father hath said unto me, so I speake*, Joh. 12. 50. Thus we have the Apostle speaking in 1 *Joh.* 1. 5. *This is the message which we have heard of him, and declare unto you*: The servants of Christ can onely declare,

clare, what they have received of him, and that upon the sureſt evidence, and cleareſt demonſtration. And hence it is, that the Apoſtle ſaith; *What we have heard and ſeen, we declare unto you*, ver. 3. So that onely thoſe that receive from the Lord a gift, a revelation, or ſpirituall underſtanding, ſuch onely are able to give forth a teſtimony of Chriſt and of his truth. Theſe witneſſes can adminiſter the things of God, ſuitably to what they have received of the gift or meaſure of Chriſt.

Secondly, Obſerve, *That all thoſe that hold forth the truth of Chriſt, oppoſing Antichriſt, are his witneſſes:* This is the title the Lord gives them here; theſe are my two *witneſſes*; theſe teſtifie of me; theſe hold forth my truth, by declaration, and by profeſſion; as if the Lord had ſaid; theſe are mine; they owne me; they ſuffer for me; they indure the word of my patience; and I will own them for my witneſſes; they bearing witneſſe of my truth. Therefore every individuall Saint, that doth according to his meaſure and ability, either by preaching, praying, writing, or profeſſion, hold forth the power and authority

2 *Obſerv:*

thority of Chriſt, againſt the uſurpation and tyranny of Antichriſt, whoſoever he be, of what quality or degree ſoever, the ſame is a *witneſſe* of Chriſt, to teſtifie againſt the man of ſin, that wicked one, that ſon of perdition.

3 *Obſerv:* Thirdly, Obſerve, *That the witneſſe of the Saints is a ſufficient teſtimony:* They are called *two* witneſſes, by whom a thing is confirmed and ratified. Therefore God hath not left himſelfe without witneſſe; but hath alwayes ſent forth ſuch as would have healed *Babylon*, but ſhe refuſed to be healed, and repented not of her deeds, ſtill perſiſting in her abominations. Hence it is, that the Apoſtle ſaith, God ſhould ſend them *ſtrong deluſions*, that they ſhould *beleeve a lie*: that they might be damned (or judged) that *beleeved not the truth, but had pleaſure in unrighteouſneſſe*, 2 *Theſ.* 2. 11, 12. That is, becauſe of their obdurate malice and incredulity, ſhutting their eyes againſt the truth, that was ſufficiently held forth by theſe witneſſes; therefore the Lord would blinde their eyes, by a reſtraint of his grace, and wholly give them up to Satan, to captivate their mindes, and ſeduce

ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ

duce their understandings, that they should beleeve lying & false doctrines, to take pleasure in unrighteousnesse, so as by their prodigious lies, and forged superstitions, they should mightily oppose the truth.

Fourthly, Observe, *That the whole bent of the witnesses propheste, hath alwayes been to uphold the truth of Christ, against the falshood of Antichrist.* The things they *propheste* shall come to passe, is, the kingdome of Christ, and the ruine of Antichrist. The testimony they give forth, is, that the power of the anointing, in the anointed, shall subdue the seed of the Serpent; and that Christ, as Prophet, Prieft, and King, shall overcome the wisdome, worship, and dominion of the beast. Thus they propheste, and continually powre forth their testimony, bearing witnesse unto the truth; this is their message they have to declare, and they make it their continuall study and practice, faithfully to discharge this message and trust. Thus Christ tells *Pilate*; *For this cause* (saith he) *came I into the world, to beare witnesse of the truth*, Joh. 18. 37. This was Christs worke and businesse; and this

4 *Observ.*

is

is the great arrand and embaſſage of all his people, to beare witneſſe of the truth, and to ſet to their ſeales that Chriſt is true: and that Antichriſt is a lier, a ſeducer, full of untruth and unrighteouſneſſe.

5 *Obſerv:* Fiftly, Obſerve, *Thoſe that have been moſt faithfull unto Chriſt and his truth, have been moſt rejected of the world.* Theſe witneſſes being perſecuted in their perſons, and ſlighted in their teſtimony, they are made to mourne, and put on ſackcloth. Thus it was with Chriſt, while he was on earth, he did as it were
Eſa. 53. 3. propheſie in ſackcloth; being *rejected and deſpiſed of men*, was a man of *ſorrows and griefe*; his teſtimony was rejected; his words contradicted; his perſon ſet at nought; and all becauſe he did teſtifie of the truth. The ſame meaſure is given forth to all his faithfull ſervants; the true ground of all their ſufferings, is the teſtimony they give forth, for bearing witneſſe unto the truth. The ſoules under the Altar were ſlaine for the *teſtimony that they held*, Revel. 6. 9. *Sackcloth* and mourning have been the portion of all ſuch as witneſſed the truth, in the time of the

the powerfull raigne of Antichrist.

Sixtly, and lastly, Observe, *That Christ hath alwayes had a people to beare witnesse of his truth, even in the saddest and darkest time of Antichrists raigne.* The time of the witnesses propheſie in sackcloth, is as long as the time, as the man of sin hath to trample under the *holy Citie.* Though the times were never so dark, and persecutions never so cruell, yet still there was alwayes a remnant, that were neither so farre blinded, nor so much discouraged, as to give out, as that they should withhold their witnesse unto the truth. When *Elijah* thought he had been left alone, the Lord had preserved to himselfe seven thousand, that had not *bowed the knee to Baal, nor kissed him*, 1 King. 19. 18. So all the time of the generall apostacie and defection, under the man of sin, the Lord hath reserved to himselfe, such as he hath kept from the evill of the time, that would not yeeld to the worship, nor conforme to the idolatrous courses of Antichrist. 6 *Observ:*

VERS. 4.

These are the two Olive trees, and the two Candlesticks standing before the God of the earth.

HAving already spoken of the *authority*, *title*, *number*, and *office* of these witnesses, also of the *manner* and *duration* of them in their *office*: now we are led to enquire who they are; of whom in this fourth verse, we have a sufficient draught and ful description.

Before I come to declare positively who these witnesses are, I shall first shew you what the various opinions of men are in this thing.

First, There are those that would have these two witnesses, to be meant of the *two Testaments*, which they call Law and Gospel, namely, the Scriptures: but this interpretation is too remote from the adequate sence and meaning of the place; for these witnesses are brought in as men, and personated by men, that are brought in as their types, and are described by such actions that they should performe before

fore the world: therefore, I ſhall conſent, that the Scriptures are the *Teſtimony* that theſe witneſſes give forth, but not the *witneſſes* themſelves.

Secondly, Others underſtand the two witneſſes to be meant of Godly *Magiſtrates*, and Godly *Miniſters*: viz. two eminent ranks of men: of the ſame quality as *Zerubbabel* and *Joſhua* were of. Now though this interpretation doth beare ſome *Analogie* and proportion to the truth; the text cannot be ſo reſtrained; for thoſe two eminent types did rather prefigure Chriſt, who is here brought in, as the great witneſſe, meant by the two Olive trees, as will appeare by the ſequell; therefore if Chriſt be chiefly perſonated by *Zerubbabel* and *Joſhua*, there is then no neceſſity to reſtraine the witneſſes to perſons of the ſame quality and condition with them.

Thirdly, Some hold that theſe witneſſes are meant of *two eminent* and peculiar perſons, that the Lord ſhould raiſe up, for ſome great and ſpeciall deſigne of his; to performe ſome magnificent and glorious work: and then to be bodily ſlaine by the Antichriſti-

an partie: but neither will this interpretation be congruous to the ſence of the place; for the witneſſes are not meant of any eminent perſons, that the Lord ſhould raiſe up at any one time or age of Antichriſt, to give forth a teſtimony of the truth; but it holds forth all thoſe that ſhould teſtifie of Chriſt, in all the whole time of Antichriſts raigne; as was plainly ſhewed from the former verſe.

Fourthly, and laſtly, another ſort doth conclude, that the witneſſes can be meant of none, but of ſuch as have ſuffered *martyrdome*, & ſpilt their bloud for the teſtimony unto the truth. I doe neither condemne, nor contradict the truth of this interpretation; for moſt certaine it is, that thoſe that layed downe their lives for the profeſſion of the name of Chriſt, were great and eminent witneſſes of the truth; but we may not reſtraine theſe witneſſes here, to be meant onely of ſuch; becauſe there be many that give forth large teſtimonies of Jeſus Chriſt; and yet never ſuffer naturall death for ſo doing. Beſides the ſlaying of the witneſſes, is not meant of a corporiall and bodily

ſlaying,

ſlaying, but of a myſticall; and of ſuch a ſlaying that many ſhall ſuffer, that never come to lay downe their lives for Chriſt; as we ſhall come to ſee more fully by the conſequent of our diſcourſe.

Now to declare poſitively and plainly, who are the *two witneſſes* here meant, and they are *Chriſt*, and his *Saints*; who make up but one ſpirituall body; and though they may be diſtinguiſhed as head and members; yet cannot be ſeperated, no more then the branch from the vine. Now that Chriſt and his Saints are here meant will be manifeſt by the deſcription, that the Text it ſelfe makes of them.

Theſe are the two Olive trees, and the two Candleſticks, ſtanding before the God of the earth.

It will be neceſſary for the opening of theſe words, to ſhew;

Firſt, Who is meant by the *two Olive trees.*

Secondly, Who is ſignified by the *two Candleſticks.*

Thirdly, Why they are called *two.*

Fourthly, How Chriſt can be here meant.

If the question be asked; who are the *two Olive trees?* The answer may be made from *Zach.* 4. from whence the description of these witnesses is fetcht: *These are the two anointed ones, &c.* That Christ is here meant by the two Olive branches, will appeare by their description in these particulars.

First, These two *Olive trees* are sayd to be placed on the *right side*, and on the *left side* of the *Candlesticke*, Zach. 4. 11. This represen s us with Christ, with both the armes of his two natures embracing, comforting, and blessing of his people.

First, Christ, as taking our nature, fulfilling all righteousnesse, suffering temptations, dying upon the Crosse, herein discovers himselfe to be a suitable Mediator, a compassionate high Priest, and a comfortable Saviour to sinning soules. And thus Christ is the Olive branch on the *left side* of the Candlesticke.

Secondly, Christ, as being filled with the fulnesse of God, clothed with righteousnesse, compleat in grace, anointed with the spirit; and as a head giving downe an influence into all the parts

parts and members; and as the root ſending forth vertue and life into all the branches: alwayes communicating of his fulneſſe and redundancy of divine grace into the hearts of his people; whereby he doth fill them with righteouſneſſe, love, and peace: hereby he is as the Olive tree on the *right ſide* of the Candleſticke. Suitable unto this is that phraſe in *Cant.* 2. 6. *His left hand is under my head; and his right hand doth embrace me.* As if the Church had ſayd; Chriſt, my beloved, doth comfort, eſtabliſh, and refreſh mee with both the armes of his two natures.

Secondly, Theſe two olive trees, are ſaid to *emptie* the golden oyle out of themſelves, *Zach.* 4. 12. Now it is to much for men, of what ranke or quality ſoever; to *emptie oyle* out of themſelves; for all men, the beſt of men, all as meer men take oyle into themſelves. Its onely Chriſt, the true branch, that ſpringeth out of the everlaſting root, that by a continuall flowing and iſſuing forth of ſpirituall life and grace, doth abundantly ſupply all his people. When the Angel asked *Zachary*, ſaying; *What ſeeſt thou?* he anſwered,

I beheld a Candlestick all of gold, with a bowle upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps, &c. *Zach.* 4. 2. The Candlestick was a chiefe utensill in the Temple, which doth represent unto us the mysticall Candlestick of the Church; the *bowle* above it, is meant of Christ, who hath received all fullnesse of the spirit from their Father, signified by the *oyle*, which being pressed out of the true olive tree, as a most lively spring doth issue forth its streames unto all his Saints. The seven lamps, or powerfull operations of his Spirit, in life and spirituall motion, doth give it selfe forth by the *seven pipes*, or severall dispensations to all his members. Thus Christ is the fat Olive tree, that empties forth the oyle of divine grace, into the Candlestick, *viz.* his Church.

Thirdly, These are described to be, the *two anointed ones of God*: Zach. 4. 14. These *two anointed ones* are called in the Hebrew, *the sonnes of oyle*; because it was the custome of the *Jewes* to anoint three sorts of men, *viz.* Prophets, Priests, and Kings; These here in the text are meant of *Zerubbabel*, and *Jeshua*,

בני יצהר

ſhua, who were but types of Chriſt, and of thoſe that the Lord ſhould make his anointed ones.

Firſt, *Zerubbabel* was a chief Governour and head in *Iſrael:* the firſt that was carried away captive into *Babylon*; and one of the firſt that returned; and was one of the chiefe rebuilders of the Temple; as appeares *Ezra* 4. 2. His hands laid the firſt ſtone, and the laſt ſtone in that edifice or building. Hereby is repreſented unto us Chriſt the chiefe head and governour of his people: firſt carried captive into ſpirituall *Babylon*, and firſt returning, working his owne deliverance, and the firſt repairer of his Church or new *Jeruſalem*, whoſe hand ſhall at length finiſh the Temple of God.

Secondly, *Joſhua* the high Prieſt, was the other *anointed one:* upon whoſe head was a fair *Mitre*, or Prieſtly ornament; unto whom was promiſed, that he ſhould judge the Lords houſe, and keep his Courts: that the Lord would put the whole miniſtry and ſervice of his houſe and Temple into his hand. All this doth but poynt out Chriſt; for ſaith the Lord in *Zach.* 4. 8. *Behold I*

will

will ſend forth my ſervant the Branch: a frequent appellation given to the Meſſias; who was to be that eminent high Prieſt over the houſe of God, that the whole government and miniſtration of all things ſhould be in the hand of Chriſt, and that himſelfe ſhould continually miniſter in the holy things of God. Then without queſtion, *Zerubbabel*, the chiefe governour, and *Joſhua* the high Prieſt; theſe *two anointed ones*, were eminent types of Chriſt, who was the anointed King and Prieſt over his Church; into whoſe hands, God hath put the judgement and adminiſtration of all things.

Fourthly, and laſtly, Theſe *two olive trees* are ſaid to *ſtand by the Lord of the whole earth*. Now there is none that ſtands by the Lord of the whole earth but Chriſt himſelfe; as appeares by that place, *Dan.* 10. 21. The Lord ſpeaking by an Angel to *Daniel*, ſaith; *I will ſhew thee, that which is noted in the Scripture of truth: and there was none that holdeth with me* (or ſtrengtheneth himſelfe) *in theſe things, but Michael your Prince*. The Lord had threatened to fight with the Prince of *Perſia*; and therefore ſaith to *Daniel*,

Daniel, I will ſhew thee, that which is noted in the *Scripture of truth*: this being a figurative ſpeech, doth mean the determinate counſell and minde of God: and that none ſtrengtheneth himſelfe, *but Michael the Prince*: as if he had ſaid; There is no humane force or power whereby I will ſuſtaine my ſelfe, but by *Michael*, the Archangel, Jeſus Chriſt, the Prince, Leader, and chiefe Conductor of his people.

To ſtand by the Lord of the whole earth, notes theſe four things.

Firſt, *Dignity* and *honour*, that is peculiar onely to Chriſt; according to that of the Apoſtle, where he ſaith; *God hath exalted him, and given him a name above every name*, Phil. 2. 9. Chriſt in taking our nature made himſelfe of no reputation, or as the word ſignifieth, he *evacuated* himſelfe, he did as it were exhauſt and draw himſelfe dry, denuding and ſtripping himſelfe of all his glory: but now in his exaltation, ſtanding before the Lord, his excellency and glory doth ſhine forth. ἑαυτὸν ἐκένωσε.

Secondly, It notes *power* and *ſtrength*; for to ſtand before the Lord, is all one with ſitting at Gods right hand, mentioned,

tioned, *Heb.* 10. 11. Gods right hand in Scripture is taken Metonymically for *strength*, whereby Christ is enabled to uphold and protect his people; and to dissipate and scatter all his enemies; as having all things subjected under his feet. Hence it is said, He standeth before the God of the *earth*. God is called the *God of heaven*, Dan. 2. 18. Here he is called the *God of the earth*: noteing, that though Antichrist seemeth to bear all the sway in the world, yet Christ hath the rule and power of all things in the earth, and he rules in the kingdomes of men, and that he interposeth and meddles in all secular affaires, in order to his owne kingdome, and to the preservation of his owne people.

Thirdly, It notes the actuall administration of the kingdome of God, to be put into the hands of Christ; for the Father hath *loved him, and put all things into his hand*, Joh. 3. 35. And in respect of the *dispensatory* part of the kingdome of God, the Father judgeth no man, but hath committed all judgement to the Son, *Joh.* 5. 22. And hath appointed him over his owne house, *Heb.* 2. 8.

So

So that Chriſt by ſtanding before the Lord, is impowered to ſubject the hearts of men to himſelfe, captivating the thoughts and imaginations of his people, to counſell and direct, to govern and protect them: and alſo to tread upon the necke and power of his adverſaries, confounding their plots, and deſtroying of their perſons.

Fourthly, To *ſtand before the Lord of the whole earth*, denoteth acceptation and delight, to be as it were alwayes in the eye and heart of God; and this priviledge is eminently attributed to Chriſt, in *Prov.* 8. 22, 23, 24, &c. *The Lord poſſeſſed me in the beginning of his way, before his workes of old:* the phraſe of *beginning* is put for eternity, *à parte antè*, as we ſay, as if Chriſt ſhould have ſaid, even from eternity, before the creation of the world, I was my fathers darling: for *when he made the heavens, girded the ſea, and gave the unreſiſtible decree; that it ſhould keepe it's bounds: I was as one brought up with him, I was as a child with the father: I was daily his delight.* The Hebrew word is in the plurall number, *delights*; intimating that Chriſt שעשועים

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was the greateſt delights of the father; he was variety of delights unto him: in ſo much that while God was making of the world, he took ſuch delight in him, that he made all things *by him*: that is, he made all things, as bearing ſome analogy or proportion of him: So that every creature hath ſome Character, ſome inſcription or ſhadow of his excellency upon it. Againe, he addeth; *I was alwayes rejoycing before him.* In the Hebrew it is, *ſporting greatly*: the phraſe being a metaphor, or ſimile, taken from little children that ſport and play before their parents: Thus Chriſt is alwayes *ſtanding before the Lord*, being his continuall delight, his joy and rejoycing; as alwayes in his eye and favour.

Thus we ſee plainly, who is meant by the *two olive trees*; namely, Chriſt, who ſtandeth on the right ſide, and on the left ſide of the Candleſtick, emptying oyle out of himſelfe, being the anointed one of God, ſtanding by the Lord of the whole earth. Now it followeth that we ſhew who are meant by the *two Candleſticks*.

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The *two Candleſticks* doe repreſent unto us the Saints and ſervants of Chriſt, the whole number of Churches and beleevers; and this will appeare if we conſider ſome particulars in relation to theſe Candleſticks.

Firſt, Theſe receive oyle into themſelves; as the olive trees doe emptie oyle out of themſelves; ſo the Candleſticks receive in oyle into themſelves. As it was ſaid of *Aaron*, that the oyntment powered upon his head, ran downe to the skirts of his garment, *Pſal.* 133. 2. Alluding to that fragrant oyntment made of ſo many precious ingredients, mentioned *Exod.* 30. 23. So Chriſt being filled with heavenly and divine anointings, that all his members receive of his fulneſſe, *Joh.* 1. 16. They receive an *unction from the holy One*, 1 Joh. 2. 20. There is in Chriſt, *plenitudo redundantiæ*, a fulneſs of redundancy, an everlaſting ſpring of heavenly grace, continually flowing forth upon all his people, whereby they are *filled with the fullneſſe of God*, Eph. 3. 19. and are repleniſhed with a perfect ſupply of light and life. Thus the Saints are made the anointed ones of God, by

by receiving the golden oyle into themſelves: though it be true, they receive it, as it were, at ſecond hand, as through a Mediator; Chriſt having firſt received of his father, all fullneſſe of divine grace, doth abundantly communicate to all that are his.

Secondly, Theſe Candleſticks were ſayd to be made of pure gold, *Revel.* 1. 12. According to the deſcription we finde in *Exod.* 25. 31. which denotes the purity and righteouſneſſe of the Saints. Chriſt himſelfe is ſayd to be a head of gold, *Cant.* 5. 10. Suitable unto the head are all the members. The righteouſneſſe and ſanctity of beleevers, doth much excell the excellency and righteouſneſſe of the firſt *Adam*: even as gold doth excell other mettals. Gold is the moſt ſolid, pure, and durable mettall of all other: by which is repreſented, the ſound, pure, and everlaſting grace & holineſſe of the Saints: they are not made up of droſſe or any earthly excellency of the firſt *Adam*: but of the pure and undefiled, of the precious and permanent, of the divine and heavenly nature and righteouſneſs of Jeſus Chriſt.

Thirdly,

Thirdly, Theſe *Candleſticks*, are meant of the Churches and Saints of God; in as much as Chriſt is ſayd to walke and appeare in the middeſt of them, *Revel.* 1. 13. Chriſt by his divine preſence with his Saints, doth teach, guide, and uphold them: and by his wiſdome, providence and power, doth mightily preſerve them, in the middeſt of feares and dangers. As the Candleſticke of it ſelfe, is not ſufficient to give forth light; no more can the Saints ſhine forth in heavenly brightneſſe, but as they receive all their light and ſhine from Chriſt, who is to them as oyle to the lampe, and by his owne ſpirit, life, and light, doth cauſe them to ſhine forth in ſpirituall happineſſe and glory.

Fourthly, and laſtly, the Saints as Candleſticks hold forth the light and glory of God, before the men of the world. Thus the Apoſtle doth exhort the *Philippians*, that by ſincerity and holineſſe, they would ſhine forth as lights, among the perverſe ſonnes of men; and therefore ſaith; *That ye may be blameleſſe and harmleſſe, the Sonnes of God, without rebuke in the middeſt of a*

crooked and perverſe Nation; among whom ye ſhine as light. John Baptiſt was ſayd to *beare witneſſe of the light*, Joh. 1. 7. And therefore called *a burning and a ſhining light*, Joh. 5. 35. His doctrine was as a fire *burning*; and his converſation as a light *ſhining* among all thoſe he was converſant with; alwayes giving forth an ample teſtimony of Chriſt, bearing witneſſe, that he was the true light, enlightening all, that by him ſhould come into the world.

Thus we ſee who are meant by the *two Candleſticks*, the Saints of the moſt high, who receive oyle into themſelves, and as gold, they appeare in righteouſneſſe, being by Chriſts preſence continually fed with the conſtant ſupply of grace, whereby they ſhine forth as glorious lights, alwayes being ready to give forth a teſtimony of the grace and truth of Chriſt, before the men of the world.

In the *third* place, having ſhewed, that Chriſt the great and faithfull witneſſe, is reſembled by the *two olive trees*, emptying oyle out of himſelfe into the Churches; ſignified by two Candleſticks, whereby they become the anoin-

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ted ones of God, ſtanding before the Lord of the whole earth, and beare witneſſe unto the truth. Now it next followeth, that we ſhew, why they are called *two* olive trees; and *two* Candleſticks. But firſt, why Chriſt is called *two* olive trees. And that's in two reſpects.

Firſt, From his *twofold nature.*

Secondly, From his *twofold diſpenſation.*

Firſt, Chriſt is called *two* olive trees, in reſpect of his twofold nature; namely, his *humane*, and *divine.*

Firſt, Chriſt according to his *humanity*, tooke on him the very ranke nature and quality of men; as the Apoſtle teſtifieth, that he tooke the *forme of a ſervant*, *and was found*, ἐν ὁμοιώματι καὶ σχήματι ἀνθρώπων, *in the ſimilitude and ſhape of men:* ſubject to mans paſſions, and every way a right man, *ſin onely excepted:* and hence it was, that he was called, *holy*, *harmleſſe*, *and ſeparate from ſinners*, 1 Pet. 1. 19. The Apoſtle relates to the Paſchall Lamb, which was ſo conditioned; it was behovefull, that Chriſt ſhould be man, and alſo that he ſhould be perfectly holy and

righteous, and so become a competent and fitting Saviour for sinning soules, and lost sinners. It was most requisite, that there should be some suitable analogy and proportion between him, that lost all, & him that recover'd all: that as *Adam* was of the earth; so Christ also should take upon him the same forme, that so our nature might suffer in him, and he by his death should offer up a sufficient sacrifice, to make a full expiation and satisfaction for his people, in respect of sin past, present, and to come; from the guilt and hainousnesse whereof, the Saints being wholly acquitted and free'd, their soules may be comforted and refreshed.

Secondly, Christ according to his divine nature is God, the onely begotten, the image of the Father, the altitude and summity of all blessednesse and glory. In this respect, he is the *Summum bonum*, the chiefe and soveraigne good, the top of all felicity and happinesse. Christ is that fountaine, from whence all goodnesse flows, and the ultimate and last end, unto which all things tend: *for by him, and for him,*

of

of him, and through him, and to him are all things, Rom. 11. 36. And God tells *Moses*, that his *Name is in him*, Exod. 23. 20. Gods name is God himselfe; for God's *name* and attributes are his very essence: So that Christ according to his divine nature, is full of all excellency and perfection: he is the beginning and the ending, the *Alpha* and *Omega*; he is the *good* and the *end* concentring in one: he is most compleat in himselfe, and hath the fullnesse of all things. So that as the soule lookes upon Christ in flesh, as one most suitable for a Mediator: so here beholding his divine nature sees an alsufficiency of fullnesse to make a glorious supply of all wants and defects whatsoever. Christ in his debasements is a familiar object for our faith, being *Emmanuel*, or God in our flesh; so in the brightnesse of his fathers image and glory he becomes all blessednesse and satisfaction to our soules. The soule eyeing that most absolute, universall, and comprehensive goodnesse, that is in Christ, can be contented to sit downe and acquiesse in his absolute perfection and fulnesse: and say with *David*,

I ſhall be ſatisfied, when I awake with his likeneſſe or image, Pſal. 17. 15.

Having ſhewed how Chriſt reſembleth the *two* olive trees, in his *two natures*. The firſt as man, appearing in our form and faſhion, as a familiar object to our weakneſſe. And ſecondly, as God, the fulneſſe and perfection of all things, and ſo yeelding everlaſting ſatisfaction. Now we come in the ſecond place to ſhew alſo how Chriſt is repreſented hereby, in reſpect of his twofold diſpenſation.

Firſt, By what Chriſt hath wrought for us in his perſon.

Secondly, By what Chriſt works in us by his Spirit.

Firſt, we have that diſpenſation of Chriſt's, manifeſted, by what he hath wrought for us in his perſon. Chriſt was God manifeſt in the fleſh, clothed in our nature, became *Emanuel*, and dwelt among us. The Apoſtle ſaith in *Gal.* 4. 4. *That when the fulneſſe of time was come, God ſent his Son, made of a woman, under the law.* The time deſigned and appointed of God, is called, the *fulneſſe of time: God ſent his Son*, out of himſelfe, out of his owne eſſence and glory:

glory: *made of a woman*, without the concurrence of a man, that the ſeede of the woman might breake the Serpents head, according to the promiſe made in *Gen.* 3. 15. Alſo he was *made under the Law*: he obſerved the Law, and made himſelfe wholly ſubject thereunto. He was in all things obedient, that he might fulfill all righteouſneſſe, by ſubmitting to every ordinance of God. Chriſt alwayes went about doing of good, as preaching the kingdome of God, and working of miracles: both *miranda* and *miracula* were wrought by him, to confirme his doctrine that he delivered. Now in all theſe things he gave forth a teſtimony of the wiſedome, power, and goodneſſe of his father, before the world. This was the time of Chriſts propheſie in ſackcloth; being in much ſorrow and ſadneſſe, often tempted by Satan, alwayes oppoſed by the Scribes and Phariſees; and having finiſhed his teſtimony, ſuffered the death of the croſſe. And as for the time of Chriſts bearing witneſſe, was by computation (from the time of his inauguration or inſtalment into his office, mentioned, *Luk.* 3.

23. unto the time of his death) the ſame *terme* of time, that here the witneſſes are ſaid to propheſie, namely, *three yeares* and a *halfe*. This is one teſtimony that Chriſt gives forth, by thoſe tranſactions paſſed on him, and by all thoſe works wrought by him, whereby he did worke ſalvation for all his people, in his owne perſon. The whole compendium and perfect draught of our ſalvation, is effectually drawne forth by Chriſt.

Secondly, Chriſt doth not onely give forth his teſtimony, by what himſelfe doth in his perſon for us, but alſo by that frame, that by his Spirit he worketh in us. Chriſt no ſooner lays downe his fleſhly and viſible appearance to the world, but he appeares in a more ſpirituall and inviſible way unto his Diſciples; ſupplying his corporall abſence, by his ſpirituall preſence. So that as his firſt diſpenſation was by his fleſhly appearance; in like manner his ſecond diſpenſation is his ſpirituall preſence; according to his promiſe, that when he ſhould depart, he would *ſend the Comforter*, Joh. 16. 7. The Spirit doth teſtifie of the ſame things

things that Chriſt in his perſon did, but in a more inviſible and ſpirituall way; for ſaith Chriſt, *The ſpirit ſhall take of mine, and ſhew it unto you*, Joh. 16. 15. Now that viſible teſtimony that Chriſt gave forth in his fleſh, by his preaching and miracles, &c. was more externall, darke, and in figure, then his ſpirituall appearance and inviſible operations in the ſoules of his people; for by his caſting forth Devills, opening the eyes of the blinde, and healing the ſicke, and the like: he did by ſuch outward external prefigurations ſhew, what he would doe by his Spirit, by cleanſing, enlightening, and healing of his people; by the inward working of his power, ſpirit, and righteouſneſſe. The ſalvatiõ that Chriſt hath wrought outwardly, the ſame he works inwardly, by the reall operation of his Spirit in the hearts of his people. Hence the Apoſtle ſaith; Chriſt is *formed in us*, *Gal* 4. 19. The life and death, the workes and image of Chriſt are ſet up and formed in the hearts of beleevers. Thus we ſee, that Chriſt gives forth a teſtimony in ſpirit, as well as in fleſh, and in his ſpirituall preſence, as well

as

as in his fleshly appearance.

Thus we have the ground why Christ is called *two* olive trees. First, in respect of his two natures, divine and humane: Secondly, in relation to his twofold dispensation, the one in flesh, the other in spirit. Now it followeth, that we shew, why Saints are called *two Candlesticks*. The grounds are two.

First, Because they consisted both of Jewes and Gentiles; whereas mention is made but of *one* Candlestick in *Zach.* 4. because it signified the Jewes onely, by whom was represented the great Congregation of Saints But here the Churches of Christ being made up of Jew and Gentile, of the Circumcision and uncircumcision, they are called *two*. And thus the whole compleat number of Saints and Churches were denoted by *seven* Churches, mentioned *Chap.* 1. But I doe not conceive this to be the maine reason, therefore consider:

Secondly, The Saints receive, and consequently give forth a double testimony: the one as it were, fleshly, low, and earthly; the other more spirituall and heavenly. Suitable to the state, con-

condition, frame, and diſpenſation, that Saints are under; accordingly they hold forth a teſtimony of Chriſt. In reſpect of the *Corinthians* weakneſſe, the Apoſtle tells them they were *carnall*, and as babes in Chriſt: and of himſelfe he ſaith, in reſpect of his divine viſions and revelations, that he was in the third heaven or Paradiſe of God. Now concerning this twofold witneſs or teſtimony, we have it fully expreſſed and ſet forth in 1 *Joh.* 5. 7, 8. *For there are three that beare record in heaven, the Father, the Word, and the Spirit; and theſe three are one: And there are three that beare witneſſe in earth; the Spirit, and the Water, and the Bloud: and theſe three agree in one.* Now by *heaven* and *earth*, we are to underſtand of the ſtate of the Saints, in their ſeverall conditions and ſtations; either carnall and fleſhly, or ſpirituall and heavenly. We ſhall take notice thereof diſtinctly.

Firſt, the witneſſe or teſtimony in *earth*, preſents us with the coming of Chriſt in fleſh, who came by *water* and *bloud*. The *water* and *bloud* that iſſued out of Chriſts ſide, *Joh.* 19. 34, 35. did anſwer to the legall waſhings and ſacrifices

crifices of the *Jewes*, the one by *water*, the other by *bloud*. Hereby is ſignified, firſt, *Sanctification*, or the ſpirituall waſhing the filth and uncleanneſſe of ſinne, as with water: Secondly, *Juſtification*, whereby the heart of a Saint comes to be freed from the guilt and charge of ſin; and this is, as by bloud. Now as Saints eyeing Chriſt coming by *water* and *bloud*, they apprehend him to be a ſufficient and comfortable Saviour, juſtifying of their perſons, ſanctifying of their natures: and ſo are ſatisfied in cõſcience in reſpect of Chriſts full expiation *of*, and ſatisfaction *for* ſin. Now the Spirit comes in, and gives its teſtimony unto theſe: for it's ſayd, *theſe agree in one*. The Spirit doth give forth a teſtimony, thorow juſtification and ſanctification, thus repreſented by bloud and water. Now this is called the teſtimony in earth, as being weake and low in compariſon, of that which is far more ſpirituall and heavenly. The Saints under this diſpenſation and ſtate, give forth a ſuitable teſtimony; theſe are able to teſtifie of the pardon of ſin, of the appeaſing of the conſcience, and of reconciliation; and alſo

againſt

againſt the power of ſin, the accuſation of Satan, and the condemnation of the Law, &c. This here is called the teſtimony in earth, as being weak, and low, in reſpect of the other: this is the firſt teſtimony, that the Saints receive, and conſequently that they give forth before the world.

Secondly, we have a *teſtimony* in *heaven*, or a more divine and heavenly witneſſe: and this is the immediate and ſingle witneſſe of the Spirit, that the Apoſtle doth intimate, ſaying, *The ſpirit it ſelfe beareth witneſſe with our ſpirits*, &c. Rom. 8. 16. The Spirit doth ſeale adoption upon our hearts, by witneſſing *to our ſpirits*, or *with* our ſpirits, our ſpirits being renewed, and witneſſing to the truth of God: his ſpirit doth concur and agree with our ſpirits in the ſame teſtimony. Now the *Father*, *Word*, and *Spirit*, that beare this heavenly record, are not ſaid to *agree* in one; but they *are one*: they are *one* in eſſence and nature, but diſtinct in operation and diſcovery. The *father* is the originall and fountaine of bleſſedneſſe, and therefore called the *father of lights*, Jam. 1. 17. As being the root of all

all wiſdome and knowledge, and every other good thing. The *Son* is the very forme and appearance of divine excellency; and therefore called the *image of the inviſible God*, Col. 1. 15. for in him we behold the glory of God, as in a glaſſe or image, which in it ſelfe is inviſible and undiſcernable. The *Spirit* is that, which doth make an irradiation or diſcovery of the Father and Son. *The ſpirit of truth* (ſaith Chriſt) *ſhall teſtifie of me*, Joh. 15. 26. Now theſe *three are one* in eſſence and being, they goe forth together in one; they give a ſingle and pure teſtimony, immediatly, and without any medium coming between. To this purpoſe obſerve a paſſage ſpoken by Chriſt, when he ſaith; *If any man love me, he will keepe my words; and my father will love him; and we will come unto him, and make our abode with him*, Joh. 14. 23. But how is it, that both the Father and the Son will come to abide and lodge in the cottage of the beleevers heart, that is onely by the ſending forth the *ſpirit*, that Chriſt had promiſed as a Comforter, which was to be the Chariot of the Son and of the Father in one: Here is the Trinity in unity,

unity, *viz.* the Father and Son, both coming forth in the Spirit, and dwelling in the hearts of his people. Now this teſtimony of the Father and the Son, and Spirit in *one*, is that divine and heavenly record, that gives a ſure evidence or evident aſſurance unto the heart, of the riches and glory of God, the love and goodneſſe of Chriſt, the light and truth of the Spirit, whereby the ſoule of a beleever is made to ſit downe in heavenly places with Chriſt, and rejoyce in a pleorophery, or full aſſurance of faith, to triumph in the evidence of divine love, to be ſatisfied in the true image of righteouſneſſe and heavenly life, engraven in the heart. Now accordingly, as the Saints receive in this teſtimony; ſo they demonſtrate the ſame before the world, as being alwayes ready to give forth, what ever they receive from the Lord. Such as have received this heavenly witneſſe, are able to give out a far more glorious teſtimony of the truth and glory of God, then thoſe that have received the former earthly teſtimony; even as the Diſciples were more enlarged by the teſtimony of the Spirit, then they were

were by their being preſent with Chriſt in the fleſh.

Thus we perceive the ground, why the Saints are called *two* Candleſticks. Firſt, becauſe they conſiſted of Jewes and Gentiles. Secondly, becauſe they receive, and conſequently give forth a twofold teſtimony; the firſt earthly; the ſecond heavenly. Now laſtly, we are to enquire, how Chriſt intimated here, by the *two olive trees*, ſhould be joyned with the two Candleſticks, and brought in as a witneſſe in ſackcloth in the ſeverall ages and times of the raigne of Antichriſt? and ſeeing that all this hath been done ſince Chriſt left the earth. Unto which I anſwer.

Firſt, Chriſt and his Saints make but one compleat body, are joyned as head and members, being knit together by one Spirit. This the Apoſtle doth affirme in 1 *Cor.* 12. 12. *For as the body is one, and hath many members; and all the members of that one body being many, are one body; ſo is Chriſt; for by one ſpirit, we are baptized into one body.* As it is in the naturall body, ſo it is in the ſpirituall, which conſiſteth of diverſe members, and they of different offices and operations:

tions: yet they make but one body. The Church is called the *fulnesse of his body, that filleth all in all*, Ephes. 1. 23. as Christ is the fulnesse of all spirituall supply unto his Saints; so his Saints are the fulness of his body: both would be defective, and as it were maimed, if they were seperated or disunited one from the other. Now in as much as Christ and his Saints make but one, and both make up but one body: Hence it is, that the testimony of the Saints is attributed to Christ, he being joyned with them in propheſie, even in the dayes of Antichrists raigne.

Secondly, though Christ be absent in body, yet is present in spirit, and by his spirit doth abide with his people continually, and enable them to propheſie. Christ himselfe gave forth no other testimony, then that he received from the Father: for saith he, *I can of my selfe doe nothing: but as I heare, I judge, John.* 5. 30. Even so the Saints, they cannot beare witnesse unto the truth, but as they are enabled thereunto by the spirit of truth. *That which we have seen and heard* (saith the Apostle) *declare we unto you*, &c. *And this is the mes-*

ſage, which we have heard of him, 1 Joh. 1. 3. 5. So that the Saints receive their meſſage and teſtimony from the ſpirit of Chriſt, and accordingly they propheſie. And in this reſpect Chriſt may alſo be ſayd to propheſie in theſe latter times.

Thirdly, the teſtimony of Chriſt and his Saints is one and the ſame. The Saints of old gave forth their teſtimony in their appointed times and ſeaſons, they did beare witneſſe to the truth of God, againſt the ſame ſpirit of wickedneſſe, that was acted in their dayes, even as the witneſſes in ſackcloth have done under the powerfull raigne of the beaſt. Thus did *Mordicay* and the *Jewes* teſtifie againſt the pride & cruelty of *Hammon*. Thus did Chriſt himſelfe, when he was preſent upon earth, teſtifie againſt the hypocriſie and wickedneſſe of the Scribes and Phariſees. And thus hath the Saints in all the dayes and ages of the man of ſin, given forth a faithful teſtimony for the truth of Chriſt, oppoſing the falſhood and deceit of all the wayes of the man of ſin. Thus we ſee, that the very teſtimony of the Saints, is the teſtimony of Chriſt,

Chriſt, it's Chriſts cauſe and quarrell they are engaged in: well therefore may Chriſt be brought in and joyned with the witneſſes here.

Fourthly, and laſtly, Chriſt doth not performe this here ſpoken of him, in his perſon, but in his members, 'tis not Chriſt immediatly, and by himſelfe; but mediatly, and by his Saints: It's Chriſt myſtically, that is alwayes oppoſing of Antichriſt. Suitable unto this is that paſſage in 1 Pet. 3. 19, 20. ſpeaking of *Chriſt*, ſaith; *That he went by the ſpirit, and preached unto thoſe ſpirits now in priſon; having been diſobedient unto the word of God, and deſpiſed his long-ſuffering in the dayes of Noah, while the Arke was preparing.* Here that which *Noah* a Preacher of righteouſneſſe did, is attributed unto Chriſt, becauſe *Noah* was but inſtrumentall in the buſineſſe, it was Chriſt in the ſpirit, that put himſelfe forth in, and through *Noah*. In like manner it was ſayd, that whatſoever the priſoners did in the priſon, *Joſeph* was the doer of it, *Gen.* 39. 22. becauſe they did it by warrant & leave from him, or by his dictation & commandement. Juſt ſo Chriſt is ſayd to

propheſie all the dayes of Antichriſt, becauſe his people receive their commiſſion and power from him, as managing of his cauſe and quarrell. It is ſayd in verſ. 8. that Chriſt was crucified in *Egypt* and in *Sodome*: which cannot be meant of Chriſt's perſon; becauſe he was crucified at *Jeruſalem*; but it's meant of Chriſt in his people: his Saints being overcome and killed in ſpirituall *Egypt* and *Sodome*. So that we ſee plainly, that the teſtimony, that theſe witneſſes give forth, is Chriſt's teſtimony: it's Chriſt in his Saints, it's the power of the moſt high one in his people. In theſe reſpects Chriſt is brought in; as having a ſhare in this propheſie, under the powerfull raigne of the beaſt.

Obſerv: From this whole verſe thus opened, take this one obſervation; *That all and every one of the Saints are Gods witneſſes.* The witneſſes here meant, cannot be onely appropriated to Magiſtrates and Miniſters, or to any two eminent perſons, neither are they to be reſtrained to thoſe onely that ſuffered martyrdome in their bodies; but of all Saints, of every individuall Saint, of what quality

quality or degree ſoever, that gives forth a teſtimony of the truth of Chriſt, all that doe according to their meaſures and abilities continually oppoſe the wayes and devices of Antichriſt. Chriſt the great and faithfull witneſſe, as the *olive tree* doth powre out his oyle of divine ſpirit, into the Candleſticks of his people, whereby they are enabled to ſhine as lights, in the middeſt of all the perverſe generations of men, and among all the gainſayers of the truth. The Prophet teſtifieth, that the Lord will *ſmite the earth with the rod of his mouth: and with the breath of his lips will deſtroy the wicked*, Eſa. 11. 4. The Saints of the moſt high, have the everlaſting word of God, abiding and dwelling in their hearts: and as they hold forth the teſtimony thereof, they are the very *lips* and *breath* of the Lord, whereby he bruiſeth his enemies, and breaks them in pieces. The Apoſtle doth affirme, that Antichriſt ſhall be deſtroyed by the *brightneſſe of Chriſts coming*, 2. Theſ. 2. 8. Now what is the *brightneſſe* of Chriſts coming? but his glorious rayes and bright beames, of heavenly diſcoveries of light and truth, that he ſhines

forth withall, through his people. The word ἀναλώσει, signifies to consume by degrees, to waste a thing by little and little, untill it be consumed, and come to nothing. So shall the dissolution of Antichrist be by degrees, by little and little, even as the Lord shall be pleased to encrease and double his Spirit upon his people, whereby they are enabled to testifie against the beast & his image: against the false Prophet and the deceiver: and thus by degrees shall the man of sin be destroyed. Now we perceive, that it's not onely for the wise and learned: neither for the great and mighty ones, to testifie of Christ, or that they are those by whom Antichrist should be destroyed: but its for Saints of all degrees, for every member, how poore, how meane soever, that have received of that holy oyle from Christ, the true *olive tree*, that shines forth, with the glorious testimony of Christ; I say, every such one is a Prophet, and witnesse of the Lord. Then all those poor, low, and despised ones, that have according to their measures and attainments, given forth their testimony for Christ & his truth:

against

against Antichrist, and his falshood, all the times of persecution, as it were in the wilderness, and in sackcloth; these I say, are the witnesses here spoken of; these are the *two Candlesticks*, who receive a full supply from the two olive branches; these stand before the Lord of the whole earth, holding forth the word of truth, and the testimony of Jesus, in opposition to the man of sin, that wicked one, that son of perdition. Such honour have all his Saints, though in the wilderness, and clothed with sackcloth, though under much persecution and trouble; yet these are the Candlesticks of the Lord, set by the true *olive tree*, Jesus Christ, receive of his oyle into themselves, they together with Christ stand before the Lord of the whole earth, and shine as lights in the world. So much for the discovery of whom is meant by the two witnesses. It followeth.

VERS. 5.

And if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

HAving made a large description of the witnesses, declaring who they are, and what their business. Now we come to shew, how they are impowered to deale with their adversaries; whereby we perceive the powerfull effects of their propheſie: *If any man will hurt them, fire proceedeth out of their mouths*, &c.

In this verse consider, first the hamful carriage of the adversaries towards the witnesses: *If any man hurt them.* Secondly, the means of defence or opposition made by the witnesses towards their adversaries; *fire proceedeth out of their mouths*, &c.

First, the deportment of the adversary, and that is expressed hypothetically or conditionally; *If any man*, &c. whereby a certainty is affirmed. This inde-

indefinite ſpeech doth not imply, that it ſhould be a rare thing for men thus to doe, but rather a certainty of puniſhment ſhould be inflicted upon all thoſe that ſhould any way oppoſe theſe two faithfull witneſſes. *If any man hurt them*, &c. It csnnot be meant, as though few ſhould hurt or injure them; but rather that there ſhould be no exception of perſons amongſt any that ſhould hurt them; none ſhould goe unpuniſhed for any exterior adjuncts or qualities whatſoever, let them be of any kinde, ranke, or degree, they ſhould ſuffer for their violence offered to them. The certainty of the enemies oppoſing the witneſſes is held forth by the doubling of the phraſe. So *Joſeph* tells *Pharaoh*, that by the *doubling of his dream, the thing was eſtabliſhed*, Gen. 41. 32. But how are theſe witneſſes hurt by their enemies?

Firſt, by reſtraining of their perſons, by perſecution, impriſonment, baniſhment, and the like. It hath been the practice of the beaſt, continually to make war with the Saints, with thoſe that keep the commandments of God, and have the teſtimony of Jeſus, *Revel.* 11 17. Second-

Secondly, by rejecting their teſtimony: the enemy doth not onely go about to hinder the courſe of their teſtimony; but alſo to turne the *truth* they hold forth into a *lye*: Hence it is ſaid, that the beaſt opened his *mouth in blaſphemy, againſt God, his name, Tabernacle, and people*, Revel. 13. 6. Now to *blaſpheme*, is to ſpeak evill, to revile and reproach the teſtimony of the Saints; to bring ſome blot upon the truth they ſtand to maintaine. Thus we ſee how certaine it is, that the enemies will oppoſe and hinder the witneſſes in the courſe of their propheſie. And as certaine it is, that the enemies ſhall ſuffer for this their attempt.

Secondly, the meanes by which the witneſſes do oppoſe their adverſaries: *fire proceedeth out of their mouths to devour their enemies.* As before we had a deſcription of the witneſſes, by the *two anointed ones*, relating to *Zerubbabel* and *Joſhua*: ſo here we have their actions declared, by an alluſion unto *Moſes* and *Elias*, both which were revenged for wrong done upon their enemies by *fire* from heaven. Thus you may read in *Numb.* 16. 35. That when *Korah*, and the

the rest of his company did rise up in rebellion against *Moses*, *fire comes from heaven*, & destroys those two hundred and fifty chiefe men of the Congregation of *Israel*. Also of *Elias*, you have it related in 2 *Kings* 1.10, 11. That when *Ahaziah* sent two captains, with their fifties, to apprehend the Prophet; *fire cometh downe from the Lord*, *and destroys both the Captaines and their fifties*. So here the witnesses are said to command fire to consume their enemies.

This cannot be meant of a materiall, but of a mysticall fire, that the witnesses do thus breath out of their mouths. It is the word of their testimony that doth consume and destroy their adversaries; it is this fire that doth constantly torment and devour them. Thus we have the word often called *fire* in Scripture, *Jere.* 23. 29. *Is not my word like fire*, *saith the* Lord? And we have the Lord telling the Prophet, that he would *make his word as fire*, *and the people wood*, *and it should devour them*, Jer. 5. 14. So here the witnesses, though in sackcloth, testifie against all the wickednesse of Antichrist: their persons are oppressed, their testimony con-

contemned; but the word of their testimony is as fire proceeding out of their mouths, to devour their oppossers.

The Adversary shall in *this manner be killed* by the *Fire* that issueth out of the mouths of the Witnesses. Sutable hereunto is that passage in *Isa.* 9. 5. where the Prophet speaking of Christ prevailing over his Enemies, saith, *For every battaile of the warriour is with confused noyse, and garments rolled in blood; but this shall be with burning, and fewell of fire.* This should be of another manner and kinde, then the ordinary battaile of the Warriour; this should be *Fire*, or by the *two-edged* sword that proceedeth out of the mouth of Christ. The fire that goeth forth out of the mouths of the witnesses is all one wth the *brightnes of Christs coming*, mentioned in 2 *Thes.* 2. 8. by which Antichrist shall be destroyed. The light and glory of Christs word that the Witnesses give forth, as fire out of their mouths, shall destroy Antichrist. This is the very forme and manner of Antichrists destruction: though happily, some that uphold his cause may fall by the Sword, in respect of their persons, as many of the Witnesses

neſſes have ſuffered death for giving forth a teſtimonie of the truth: yet the cauſe and being of Antichriſt ſhall be deſtroyed in this manner, even by the word of truth, that proceeds out of the mouths of the Witneſſes.

The words being thus opened, take notice of theſe obſervations they afford unto us.

First, *That the Adverſaries of Chriſt are alwayes ready to hurt his witneſſes.* *Obſer.* 1.

It is moſt certain that the friends of Antichriſt are alwayes willing to oppoſe the friends of Chriſt. Theſe Prophets are caſt out, rejected and ſlightsd by the men of the world. The ſeed of the Serpent is continually making War with the ſeed of the Woman. The Dragon waited to devour the Manchilde that the woman was about to bring forth, *Rev.* 12. 4. And though he could not wholly prevail, yet hee caſt forth a flood of perſecution after her, and makes Warr with the *remnant of her ſeed*, ver. 16. 7.

Secondly, *They that goe about to hurt the Witneſſes, or hinder them in the courſe of their Propheſie, ſhall not goe unpuniſhed.* *Obſer.* 2.

There is none that offers violence to the

the Prophets of the Lord, but ſhall receive their juſt demerits: the *Fire that proceeds out of the mouths of the Witneſſes ſhall devour them: in this manner they ſhall be killed, even by the word of their teſtimony.* There was never any perſon or people, that dealt cruelly with the deare ſervants of the Lord, but the hand of God found them out. The Pſalmiſt ſpeaking of the glorious conduct of the children of Iſrael through the wilderneſſe, by the powerful hand of God, ſaith; *He ſuffered no man to doe them wrong, he reproved KINGS for their ſakes, ſaying; Touch not mine anointed, nor doe my Prophets no harme*, Pſal. 105. 14, 15. There might none hurt or injure, they might not harm nor perſecute the anointed ones of God; for the Lord had ſharpely rebuked Kings for their ſakes. All the woes and calamities, all the judgments and confuſions that ever came upon Kings, Kingdomes, States, or powers, have been for the hurting and oppoſing of his people. In like manner, all the plagues that are this day upon the world; all the War, Famine, Death, and all plagues are for the perſecuting, reviling,

reviling, and miſuſing of the Witneſſes. And this ſhall be the portion of all men, of what rank, quality, or degree ſoever: be they never ſo wiſe or learned, be they never ſo great or powerful that ſhall oppoſe and hinder theſe witneſſes in the courſe of their Propheſie, muſt in this manner be killed; Fire ſhall proceed out of their mouths, and deſtroy them, they ſhall be tormented, burnt, and conſumed, by the word of their teſtimony.

Thirdly, obſerve, *That the Witneſſes ſhall prevaile againſt their Enemies by the word of their teſtimonie.* *Obſer.* 3.

The teſtimonie that the Witneſſes give forth, is as fire in the boſome of al their adverſaries, and ſhall eate them out and conſume them. Hence it is ſaid, the Lord will ſlay the wicked by the *breath of his lips*, Iſa. 11. 4. By the breath of Chriſt, uttered by the lips of his people; and by the brightneſſe of his coming in the light and knowledg of his Saints, he wil deſtroy Antichriſt. God will judge the world, and burne up the earth by fire: This fire of the Lord, conveyed into the world by the mouths of the Witneſſes, ſhall deſtroy all

all that is before it; all greatneſſe and dominion, all power Eccleſiaſtical and Civill, all the forms and ſuperſtitions of Antichriſt are conſumed & brought to nothing by this fire, that proceedeth out of the mouths of the Witneſſes. Our late experience hath taught us, that whenſoever the Saints and faithfull of God, have given out the word of their teſtimonie againſt, whatſoever ſuperſtitious inventions, whatſoever tyrannicall powers, that they have prophecyed againſt, and cryed downe, as Antichriſtian and wicked, theſe have all been burnt up and conſumed by the word of their teſtimony. Wee have ſeene, that whatſoever power, greatneſſe, rule and dominion: or whatſoever way or doctrine, practice or invention have been ſet up in oppoſition againſt the teſtimony of theſe Witneſſes, that fire from the Lord hath come and deſtroyed them all. This fire out of the mouths of the Witneſſes have fallen upon all the powers, greatneſſe, and dignities of men, upon all forms of worſhip, and invented ordinances of *Antichriſt*, and have burnt and conſumed them.

Fourthly,

Fourthly, obſerve, *That the teſtimony of the Witneſſes is of great force, even while they propheſie but in ſack-cloath.* Though theſe Saints and ſervants of the Lord propheſie in a poor, weak, low, ſad, and perſecuted condition, their perſons being ſlighted, their teſtimony rejected; yet their teſtimonie is of that vertue and power, of that efficacy and force, that it prevailes againſt the ſtrongeſt powers and higheſt dignities in the world. Theſe poor deſpicable ones have ſuch a teſtimony to give forth, ſuch a meſſage to deliver, that ſhall encounter with all the grand plots, counſels, and devices of their enemies; yea, and ſuch is the ſtrength and vertue of their Propheſie, that the glory and excellency of man hath faded away and vaniſhed before it. Then God hath regard to the word and teſtimony of his poor, weak, and deſpiſed ſervants. It followeth, . . *Obſer:* 4.

VERS. 6.

These have power to shut Heaven, that it raine not in the dayes of their Propheſie: and have power over the waters, to turne them into blood, and to ſmite the earth with all plagues as often as they will.

HERE we have a further deſcription of the power of the witneſſes to repay the injuries done unto them by their adverſaries. In the former Verſe their power in generall is inſerted: here we have the manner how they are enabled to deale with their Enemies.

In which words you may obſerve a *three fold power* that theſe Witneſſes are inveſted withall.

1. A power *to ſhut Heaven, that it raine not.*

2. A power *to turne waters into blood.*

3. A power *to ſmite the Earth with all plagues.*

Firſt, they have power *to ſhut heaven that*

that it raine not. In which phraſe wee have an alluſion to *Elias*, of whom we have the Apoſtle teſtifying, that *hee prayed, and it rained not for the ſpace of three yeares, and ſixe moneths*, Jam. 5.17. which holds a juſt proportion of *time* with theſe Witneſſes Propheſie in ſackcloath: So that as *Elias* prevailed with God, that it rained not for three years and a halfe, ſo here theſe Witneſſes obtaine the ſame power from God, that it ſhould not rain all the days of their Propheſie. Now further conſider two things. 1. What is meant by raine.

2. What it is to ſhut Heaven.

Firſt, we are not to underſtand this of a naturall raine, but of that which is myſticall and ſpirituall, and thereby is denoted the heavenly influences of God, the ſweet refreſhing heavenly dewes that deſcend from him. Theſe divine droppings and heavenly diſtillings of gracious ſhowers of grace, communicated by the ſpirt, through the Goſpel of Chriſt are here meant by this ſpirituall raine. Suitable unto this is that phraſe of *Moſes*, when he ſaith, *My doctrine ſhall drop as the raine, and my ſpeech as the dew*, Deutr. 32. 2.

As if he had ſaid: My Doctrine ſhall drop upon your hearts, to mollifie them, to refreſh them, to make them fruitfull; even as the raine and dew of heaven doth fall upon the earth, to ſoften it, to refreſh it, and to make it fruitfull, to make graſſe and flowers to ſprowt and ſpring out of it. Then the Goſpel and word of Chriſt, with all the heavenly dews of divine graces, diſtilling and falling from God, are here ſignified by *raine*.

Secondly, *To ſhut heaven that it raine not*, is to exclude all the ways and practices, all the invented worſhips and ſervices of Antichriſt, from thoſe ſweet diſtillings and divine droppings of that heavenly rain and dew that cometh from the Lord. The Witneſſes by their Propheſie againſt all ſuperſtitious formes, upon all invented ordinances and practices of Antichriſt, do hinder the heavenly dew of divine grace from falling upon it, as it were ſhutting up heaven againſt them, by excluding of them from the wayes and Ordinances of Chriſt, or ſuch as the Lord doth make uſe of, to convey thoſe gracious influences of ſpirit and life unto his people.

people. The Witneſſes exclude all the worſhips and forms of *Antichriſt* from having any of the light, life, or power of Chriſt in them, they caſt them out, and reject them; they propheſie againſt them, as falſe and empty things, as things of no value or worth, and ſo conſequently *ſhut heaven* againſt them, that is, raine not the ſhowers of divine grace and life, all the dayes of their Propheſie.

Thus the great *power* of the Witneſſes is ſet forth by a reſemblance to that of *Elias*, who prevailed with God, that it rained not for the ſpace of three years, and ſixe moneths: So theſe by their Propheſie againſt the wayes and practice, the worſhips and ſervices of *Antichriſt*, doe hinder the ſweet influence of Heaven, and the refreſhing ſhowers of divine grace and comfort from flowing down upon them, wherby they become as light and empty, as having no vertue or life at all in them; they have no more Rain from heaven; they wither as plants that God hath not planted, as branches that have no life or ſap in them.

In the ſecond place, theſe have *pow-*

er to turne waters into blood. Here wee have another resemblance, and that is unto *Moses* and *Aaron*, who turned the Ægyptian waters into blood, *Exod.* 7. 20. the same thing you have done by the hands of the Witnesses. This is sutable to the effects of the second and third vials, where you have mention made of *turning waters into blood also*, *Rev.* 16. 3, 4. So that the propheſie of the Witnesses hath the same effect, with the powring forth of the Vials, even to *turne waters into blood.* Now as wee did understand their *destroying their enemies with fire*; and their *shutting heaven, that it raine not.* Mystically and spiritually before, so here must we understand also of their turning waters into blood. Therefore consider, 1. What is meant by *waters.* 2. What it is to *turne them into blood.*

First, by *waters*, we may understand all the sweet refreshing streams of comfort, strength, supply and life that Antichrist did live upon, as all worship and Religion, all order and govrnment, all peace and uniformity, all doctrine and practice: all these are as so many streams of water, by which

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Antichriſt is comforted and refreſhed, they being his very ſupport and life. The waters that the Egyptians were to *drinke*, to live upon, and be refreſhed by, were turned into blood, ſo that they were like to dye with thirſt, both they and their Cattell: So this water is the very life, ſweetneſſe, and peace that the world doth enjoy, and exceedingly deſire.

Secondly, To *turn* theſe *waters* into *blood*, is no other, then to imbitter all that ſweet peace and reſt the world would enjoy; all thoſe pleaſant ſtreams of union, peace, and delight, are turned into contention and bitterneſſe, ſo that the world cannot drinke them downe at pleaſure, they are diſturbed and troubled; their ſweet ſtreames are turned into blood and contention; their quiet waters are diſturbed by the propheſie of the Witneſſes.

Thus we ſee what is meant by waters, and how they are turned into blood. It followeth.

Thirdly, and laſtly, *They ſmite the earth with all plagues as often as they will.*

Here is one word to comprehend all evills that ſhould befall Antichriſt, by the

the propheſie of the Witneſſes: There needeth no more particulars be named to expreſſe thoſe calamities that ſhould befal the world. This doth relate to the powring forth of the vials, mentioned in *Revel.* 16. where it is ſaid, that the ſeven Angels *ſhould powre out the vials of of the wrath of God upon the earth*, verſ. 1. So here, theſe ſhall *ſmite the earth with all plagues*; that is, theſe by their Propheſie, and teſtimony of the truth, ſhal pour out the vials of Gods wrath and indignation upon Antichriſt and his adherents. Here then take notice of the plagues that light upon the world, by the powring forth of the Vials, and of them conſider;

Firſt, that there is a full agreement between the ſeven Seals, ſeven Trumpets, and ſeven Vials, each one doth correſpond and anſwr to the other. The opening of the firſt Seale, the ſounding of the firſt Trumpet, the pouring forth of the firſt Viall, are at one and the ſame time; and ſo of them all, they have neer affinity and relation each unto the other: the opening of the Seals, do occaſion the ſounding of the Trumpets; and the ſounding of the

Trum-

Trumpets doe cauſe the Vialls to be poured forth. The opening of the Seals by degrees, and in a graduall way, are thoſe ſeveral degrees of light & knowledg that the Lord doth diſcover to his Saints in their ſeverall ages, of the ſecret and hidden myſteries of truth, which contains in it ſelfe a perfection of myſterie, as being ſealed up with ſeven ſeals: now gradually in every age the Lord comes forth, in the diſcoveries and revelations of theſe myſteries unto his Saints. The ſounding of the Trumpets follow hereupon; which is the outward declaration and profeſſion of truth by the witneſſes; whereby they give forth a viſible teſtimony of the truths of GOD thus revealed to them, by preaching, praying, profeſſing, they do as it were, ſound forth the Trumpet of divine truth. The pouring forth of the Vials, are thoſe judgments and evils that fall upon the man of ſin, by reaſon of the trumpets ſounding. But know, that every Seal, every Trumpet, and every Viall wil agree together in their opening, ſounding, and pouring forth: every Seal hath its Trumpet, and every Trumpet hath its

Vial

Vial that doth follow. So that we may not conceive that the opening of the Seals presents us with one age, the sounding of the Trumpet with another, and the pouring forth of the Vials with a third; but that the first Seal, first Trumpet, and first Viall are opened, sounded, and poured forth in one age, and the second Seal, second Trumpet, and second Vial in another, and so they agree and goe together untill they are finished.

Secondly consider, that the plagues that are the effects that follow upon these Seals opened, Trumpets sounded, and Vials poured forth, are not only, or so much meant of outward or temporall plagues, but rather of mysticall, of such spiritual judgments that should be poured out upon the head of the man of sin, to destroy him, not only in body: but in spirit and worship, whereby the very interest and cause of Antichrist shall be overthrown. And now I say, that these plagues, and evill effects that follow the first seal, are the same that doth follow the first Trumpet, and first Viall, so of the second, and in like manner

to

to the end. Wee ſhall only ſpeak of thoſe plagues that follow the powring out of the Vials; and ſo conſequently, wee include thoſe alſo that follow the Seales and the Trumpets.

The firſt *Viall was poured upon the earth*; that is, upon the Antichriſtian Church and State, which conſiſteth of of earthly worſhip, and is made up of worldly Chriſtians: and the effects of this Vial poured out, was, that there *fell a grievous ſore upon the men that had the marke of the Beaſt upon them, and worſhipped his Image.* This ſoare is like to be incurable, agreeing with that which followed the ſound of the firſt Trumpet, *Chap.* 8. 7. And there *followed hail mingled with blood, and they were caſt upon the earth, and the third part of the trees were burnt up, and all greene graſſe was burnt up.* This *haile* and *fire* agrees with the Thunder, which hapned at the opening of the firſt Seale, *Chap.* 6. 1. All which ſhewes, that by this Thunder, this Fire and Haile, together with this great ſore, that the life and peace, the worſhip and forme of the third part of thoſe that ſerved the Beaſt, were burnt up, and ſcorched: they that 1 *Viall.*

were

were like green trees in shew of holinesse and zeale, became as dry and withered, without blossome, without any fruit at all.

2 *Viall.* The second *Viall was poured out upon the Sea, and it became as the blood of a dead man, and every living soul dyed in the Sea,* Ch. 16. 3. This is the same with the effect of the Witnesses propheſie, when they *turn waters into blood.* Sutably at the opening of the second Seal, *Ch.* 6. 3, 4. there appeared a *red horse,* signifying *blood,* preparing for War and death. The same effect follows the second Trumper, *Chap.* 8, 9. *A great mountaine buring with fire was cast into the sea, and the third part of the sea became blood, &c.* This effect presents us with the death of all the sweet comforts, sweet enjoyments, that the Antichristian Church did feed on; all those formes of worship and service they took much delight in, and were refreshed by, now they are turned into blood, yea like the blood of a dead man, which was most deadly and corrupt in its own nature, that none may drink of it, but he shall dye: every soule that was at rest and peace before,

fore, and thought it ſelfe moſt ſafe and in a good condition, now it languiſheth, gives up the ghoſt, and dieth.

The third *Viall was poured upon the rivers and fountaines of waters, and they became blood, &c.* This differs from the former, where the *ſea*, or *water* of comfort was turned into blood, thoſe comforts they enjoyed were taken away; but this third Viall is poured out upon the very ſpring and fountaine of all their ſupplies: as they loſt what they enjoyed, ſo they cannot receive any more, their *ſpring* and *fountaine* is ſtopped up. The ſame judgment will be ſeen, if we looke back to the third Seale, *Chap.* 6. 5, 6. *And when he had opened the third ſeale, I beheld a black horſe, and he that ſate on him had a pair of ballances in his hand: and a meaſure of wheat for a penny, and three meaſures of barley for a penny, &c.* The black Horſe, and he that ſate thereon, with a paire of ballances, ſignifie ſcarcity, famine, a great dearth and want, which is all one with the Viall poured out upon the fountaine of waters. Agreeable hereunto is the effect of the third trumpet, *Chap.* 8. 10, 11. At the ſound of 3 *Viall.*

of the third Trumpet, a great *starre fell from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountaines of waters : and the name of the star is called worm-wood, and the third part of the waters became wormewood, & many dyed of the waters, because they were made bitter.* The *starr* falling from heaven, burning like a Lampe, shewes forth some glorious discovery made of the mysterie of truth, by the Angell that sounded this third Trumpet: and this becomes *worm-wood*, making all the fountaines of water to be bitter: so that all the fountaines and springs of the water of consolation and comfort, all the streams of light and life that the men of the earth (or of the Antichristian Church) did draw forth, and were refreshed by, these were all become bitter as *worme-wood.* So that as by the former viall poured out, the Sea and the waters became blood: now by this third Viall being poured forth, the Rivers and Fountains became as blood, and as wormewood, bitter and unsavory ; for the the Fountain is corrupted, the streams are defiled, they cannot drinke or be refreshed

refreſhed by them. The wiſdome and policie of the Beaſt, all the invented ordinances and worſhips, all the power and rule of Antichriſt, theſe fountaines, theſe ſtreames are all become unſavoury, all that feed upon them, feed on the curſe, they feed on bitter waters and dye therewith.

The fourth *Viall* was powred out upon the *Sun*. And this *ſcorched men with fire*, they blaſpheme God becauſe of their *plagues*, and *repented* not, &c. *Revel.* 16. 8, 9. Agreeable hereunto is the effect of opening the fourth ſeale, *Revel.* 6. 8. When the *fourth ſeale was opened*, (or a fourth diſcovery of truth revealed) there appeared a *pale horſe*, *upon whom ſate death, and hell followed him: and power was given him over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.* Under the former ſeale, we had famine: now here we have death and hell following: this is meant of the ſpirituall death, that the men of the earth, who worſhip Antichriſt ſhall be ſlaine withall, as in their parts, profeſſions and power. The ſame conſequent followeth the fourth Trumpet, *Chap.* 8. 4 *Viali.*

Chap. 8. 12. *The fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moone, and the third part of the Stars, so as the third part of them was darkned: and the day shone not for the third part of it, and the night likewise.* The whole state and kingdome, all the ordinances and worships, with their offices & ministry, were all darkned, confounded, and destroyed, by the sound of this Trumpet. So the Viall powred out upon the *Sun*, darkens all the Churches and Ordinances, all the powers and governments, all the doctrines and worships of Antichrists; their Sun looseth his light, and their Moone her shining, and their Starres their glory: and darknesse and confusion come in their roome.

5 *Viall.* The fift *viall was powred out upon the seat of the beast, and his kingdome was full of darknesse, and they knawed their tongues for paine, and blaspbemed the God of heaven, because of their paines,* &c. *Revel.* 16. 10. The *seat* of the beast is that earthly power, that upholds Antichrist, as kingdomes, States, powers, dignities, rules and dominions; these powers upholding the power of the beast shall be shaken

shaken and torne in pieces. Suitable hereunto is the effect of the fift seal, Chap. 6. 9, 10. *And when he had opened the fift seal, I saw the soules under the Altar of them that were slaine for the word of God, and for the testimony which they held, and they cryed how long Lord?* &c. These cry out for vengeance and wrath to be powred out upon the head of the powers of the earth, that persecuted and tormented them. Compare with this, the fift Angel sounding in *Chap.* 9. 1. whereat there was a *Star that fell from heaven unto the earth, and to him was given the key of the bottomlesse pit,* &c. This Star doth represent us with such as before disowned the power and seat of the beast: but now fall to the earth, or would set up some new forme of worship, and ground it upon an earthly power: and so fall from that seeming heaven they lived in to strengthen themselves from the earth: and so cause a great smoake and confusion to arise, that so truth can hardly be discerned from error, light from darkness: the bottomlesse pit is now open: and the Temple is full of smoke: whereby the Sun and ayre are both darkned, so that

Church and State are brought into confuſion. So that when the Viall of Gods wrath is powred out upon the ſeat of the beaſt, or power and ſtrength of Kings and States, that the Goſpel muſt onely be ſupported by the power of Chriſt alone, then the ſtate and kingdome ſhall be full of darkneſs and confuſion: they ſhall gnaw their tongues, and blaſpheme God, becauſe of thoſe ſores and breaches, that be made upon them.

6 Viall. The ſixt *viall was powred out upon the great river Euphrates, & the waters thereof were dryed up, that the way of the Kings of the Eaſt might be prepared*, Chap. 16. 12. The drying up of the river *Euphrates* ſeemes to be ſpoken by an alluſion to the taking of old *Babylon*, Jer. 50. 38. And to the drying up of the Red Sea, *Exod.* 14. 21, 22. and alſo of Jordan, *Joſh.* 3. 16. By this is ſignified, that by the powring out of the ſixt *Viall*, all the ſtrength and power of the beaſt ſhould be dryed up: then the Kings of the Eaſt, both Jew and Gentiles ſhall come to embrace the Goſpel, upon the glorious manifeſtation of the glory and power thereof. The great effect of

of this Vialls powring out is, *That three uncleane ſpirits like frogs comes forth of the mouth of the Dragon, the beaſt, and the falſe Prophet; for they are the ſpirits of Devils working miracles which goe forth to the Kings of the earth, and to the whole world, to gather them to the battell of the great day of God Almightie: and he gathereth together into a place, called in the Hebrew tongue, Armageddon,* Verſ. 13, 14. 16. By the Dragon, the beaſt, and falſe Prophet, are meant all the powers of Antichriſt; Civill and Eccleſiaſticall; theſe ſend forth uncleane ſpirits like frogs; who ſend forth their Legats and incendiaries, to draw together all their ſtrengths and powers, to uphold the power of the beaſt, which now is like to be broken and conſumed: Theſe are the ſpirits of Devills, being full of uncleanneſſe; working miracles, by ſome counterfeit ſpirituall actings, or ſetting up ſome new invented formes of worſhip: thus they gather the Kings of the earth to the great battell of God Almighty; where God ſhall ſhew the greatneſs of his power in deſtroying of them; for they are brought to *Armageddon*, which ſignifies, *devoted for de-*

ſtruction, that they are ſeduced, and by ſubtiltie brought together to be deſtroyed. *Baraks* victory over *Siſera*, was by the waters of *Megiddo*, Judg. 4. 15. So all that give up their power to uphold the beaſt, ſhall come to the great battell of God Almighty; even to *Armageddon*, where they ſhall aſſuredly be entinared and broken in pieces. Hitherto agrees the effect of the ſixt ſeal, Chap. 6. 12. &c. *And I beheld when he had opened the ſixt ſeal, and there was a great earth-quake:* a great feare and terrour fell upon all men, great concuſſions and commotions ſhould be on the earth. *And the Sun became blacke:* the glory of the ſtate and Church of Antichriſt turned into blackneſs & mourning; into great confuſion and aſtoniſhment: And the *Moone became bloud:* all the invented ordinances of the man of ſin were darkned and obſcured. And the *Stars fell from heaven, as a figtree caſteth her untimely figs:* Such as ſeemed to be Miniſters and profeſſors of Chriſt, now appeare to be fleſhly and carnall; and fall from that appearance of heavenly light, unto the earth; cleaving now to an earthly power; even like un-

untimely figs, that never come to maturity, or ripeneſſe. Then their State and Church, which ſeemed to be as high as heaven, departed as a ſcroll; and all their mountaines of ſtrength and confidence were removed out of their places. *And the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and mighty men, and every bond-man, and every free man, hid themſelves in dens, and in the rockes of the mountaines,* &c. All ſorts, ranks and degrees of men, from the higheſt to the loweſt, they now fly to the rocks and mountaines of their truſt and confidence, every one will fly unto his God, unto that he truſts in; the States and powers of the world will fly to the Church, and hide themſelves under religious formes of worſhip; and the Church will fly to the earthly powers for ſhelter and protection; and the people will run to thoſe that ſeduced them, for ſuccour and reliefe; but ſhall not be able to ſecure themſelves from the wrathful countenance of the Lamb, he being exalted upon the throne of his power, in the great day of his vengeance; when he ſhall reckon with the

Antichristian powers, that have shed the bloud of the Martyrs, and rejected the testimony of his witnesses: This at the rising of the witnesses; Add hereunto the effect of the sixt Trumpet; *And the sixt Angel sounded, and I heard a voyce from the four hornes of the golden Altar, which is before God*, Chap. 9. 13. The voice and power of Christ, prefigured by the golden Altar, *Exod.* 30. 1. having *hornes*, vers. 10. signifying the power & strength of Christ, whereby the foure Angels that were heald in the river *Euphrates* were looſed: The great multitude of Saints, that were bound up by the strength and power of Antichrist, are now set at liberty; now they goe forth with great authority, and hold forth the truth, making glorious discoveries of the same; These slay the *third part of men*: for *fire*, *smoke*, and *brimstone* comes forth of their mouths; the light and truth they hold forth, as fire doth devour, and as smoke doth darken all the light and glory of Antichrist. And in *their tailes* or conversation they hurt, by condemning the men of the world, and of those that repented not of their deeds. And

in

in *Chap.* 10. Christ comes forth as a mighty Angel, *clothed* with a *cloud* of darkness & obscurity, that the world could not see him: having a *rain-bow* or *Covenant of grace* on his head; and the booke of the Gospel unsealed in his hand: he set his right foot upon the *sea*, of the *common people*, and his left upon the *earth*, or *worldly powers*: And *crying with a loud voice, the seven thunders uttered:* a perfection of feare and amasement, of dread and terrour falls upon the sea: and upon the earth; upon all the people and powers of Antichrist.

The seventh *Viall was powred into the aire, and there came great voyces out of the Temple of heaven; saying, it is done*, Chap. 16. 17. The very ayre that Antichrist lives and breaths in, is now destroyed; there is no longer breath, spirit, or life in any thing that Antichrist would live in, or receive comfort from; so that the whole worke is done; the beast is quite destroyed; and there were *voyces, and thunders, and lightnings, and great earth-quakes*, such grievous concussions and earth-quakes, as if heaven and earth were conspired together, to destroy *Babylon*, the work is done, or *Babylon* un- *7 Viall.*

undone; though once it had a being, now it hath none; now it is divided into three parts, as being torne to pieces by the earth-quake; and every *Mountaine and Iſland fled away*; as things that could yeeld no protection: And there *fell great haile out of heaven upon men, about the waight of a talent, and men blaſphemed God, becauſe of the plagues of haile, for the plague thereof was exceeding great.* Here is an alluſion to the great plague of haile, that fell upon Ægypt, *Exod.* 9. 22. This haile falls from heaven; from the light and truth held forth by Saints, in the middeſt of heavenly enjoyments; theſe raine downe great and weighty haile-ſtones upon the ſtate, order, and worſhip of Antichriſt. Compare hereunto the effect of the ſeventh ſeale. *And when he had opened the ſeventh ſeale, there was ſilence in heaven, about the ſpace of halfe an houre.* Upon the opening of this laſt ſeale, there is ſome reſpite or intermiſſion, and as it were for a time, ſome reſt and ceſſation of the Saints from perſecution and trouble. Now is the full revelation of truth, now is the kingdome of God come; and now the Goſpel goes

goes forth, without let or moleſtation; now the ſervants of God have peace without, and alſo a ſweet tranquillity and quietneſſe in their owne ſpirits. Add hereunto the ſeventh Trumpet, *Chapt.* 11. 15. *And the ſeventh Angel ſounded, and there were great voyces in heaven, ſaying; The kingdomes of the world, are become the kingdomes of the Lord, and of his Chriſt,* &c. Now the kingdomes and nations caſt downe their crownes at the feet of Chriſt, who will take his great power unto himſelfe, and raigne.

Thus we ſee how the Saints ſmite the earth with all plagues, by powring out all the vialls of Gods wrath upon the State and Church of Antichriſt: Alſo you perceive, that there is an agreement between the ſeals, Trumpets, and vialls; the opening of each ſeale, cauſeth a Trumpet to ſound, and each Trumpet, cauſeth a viall of wrath to fall upon the head of the beaſt. Chriſt openeth the ſeals, by diſcovering of light and truth to his Saints: The Saints ſound the Trumpets, by their holding forth and profeſſing of the truth; and every Trumpet ſounded, bringeth

bringeth a viall of indignation and destruction to be powred forth upon the earth. And thus the witnesses, smite the earth with all plagues, as often as they will.

Now give me leave to give you those observations, that the words afford us

1 *Observ:* First, Observe, *That the testimony of the witnesses, against the wayes and practises of Antichrist doth exclude them from the heavenly influences and sweet showers of divine grace.* There are not any of the wayes and practices, or of the formes of worship that Antichrist doth uphold and exercise; but at the propheſie of these witnesses, they wither and are dried up, as a dead branch that is severed from the root. These have effectuall power to exclude all carnall and fleshly formes and worships of Antichrist from all refreshing showers and dews of divine grace: If these say, this, or that way is not of God, 'tis not the appointment of Christ, 'tis of man, 'tis his invention, 'tis fleshly and carnall: I say, presently upon the wltnesse and testimony of the faithfull witnesses, the heavenly dews and sweet distilling showers

ſhowers of divine grace have been ſhut up, and they have had no raine, but they have been blaſted, ſcattered, and broken. Suitable unto this is that in *Revel.* 7. 1. *And after theſe things, I ſaw foure Angels ſtanding in the foure corners of the earth, holding the foure winds of the earth, that it ſhould not blow on the earth, nor on the ſea, nor on any tree.* Theſe winds import the ſweet gentle winds of the word and Spirit of God, as appeares, *Cant.* 4. 16. The foure Angels preſent us with the ſervants of Chriſt, who by their witneſſe and diſcovery of truth, doe hinder and reſtraine thoſe refreſhing and fructifying gales of winde, from blowing upon the earthly, carnal, and invented formes of worſhip, that the earthly church doth hold forth; by the power and prevalency of truth, there is a ſtoppage made upon the errours and falſe wayes of Antichriſt. Such was the judgement the Lord threatned to the houſe of *Iſrael* for their unfruitfullneſſe, ſaying, *I will command the clouds that they raine no raine upon it*, Eſa. 5. 6. The Lord would ſo ſhut up the clouds, that they ſhould not raine upon his Vineyard, that it might

might wither away with drought. So in *Jere.* 3. 3. God did withhold the showers and the raine from the house of *Israel.* This power is given to the witnesses, that they shut heaven, that it raine not all the dayes of their prophesie.

2 *Observ:* Secondly, Observe, *That all the sweet and refreshing streames of comfort and supply, that Antichrist lives upon, are turned into bitternesse and contention, at the prophesie of the Witnesses.* Hence it is, they have alwayes been accounted the troublers of the peace and quietnesse of the world; were it not for the testimony of these witnesses, the world would never be disturbed nor disquieted; they could be at rest and peace, and all their streames would be sweet, their waters would never be disturbed, they could drinke them downe merrily; but that the witnesses prophesie against them, saying these ordinances, these formes of worships, these gifts are humane, carnall and fleshly; presently their waters are turned into bloud and contention, into strife and debate, into bitternesse and confusion. Suitable unto this is the effect of the third Trumpet,

Chap. 8.

Chap. 8. 11. *The starre called wormewood fell into the third part of the waters, and they became wormewood, and men dyed of the waters, because they were made bitter.* The star was called *wormewood*, from the effect of it, because it made the waters bitter: the best of Antichrists doctrines, ordinances, and formes of worship, which are as so many fountaines and streames of water, they are now become as wormwood, bitter and unsavoury. And thus all the wayes of Antichrist are turned into bloud and contention, into wormwood and bitternesse, by the prephesie of these witnesses.

Thirdly, Observe, *That the propheſie of the witneſſe, though in a meane, low, and ſackcloth condition, is of mighty force and power unto their adverſaries.* All the evill that befalls Antichrist, proceeds from the propheſie of the witnesses; they by their declaration and profession of truth, sound forth the Trumpets; and every Trumpet sounding, doth cause a viall of wrath to be powred out upon the head of Antichrist. Then needs must the force and power of their prophesie be great: These *smite the earth* with 3 *Observ:*

with all plagues: and that as *often as they will:* as often as they propheſie, as often as they give forth their teſtimony of the truth of Chriſt, they ſmite all earthly things; all things that are carnall and fleſhly, are killed and ſlaine. Then all the plagues, famines, warres, in the world are occaſioned by theſe witneſſes; all ſpiritual ſickneſſes, weakneſſes, and conſumptions, iſſue forth of the mouths of theſe Prophets, which torment the world. In a word, theſe powre out all the vialls of Gods indignation upon the beaſt, that man of ſin, by the word of their teſtimony. Here then take notice of all plagues, with which theſe ſmite the earth, by powring forth all the vialls.

VERS. 7.

And when they have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall overcome them, and kill them.

HAving ſpoken of the *active* part of theſe witneſſes, how they were im-

impowered to propheſie; and thereby enabled to reſiſt their enemies; now here we are to proceed to ſpeake of their *paſſive* part, in that they ſhould ſuffer from their enemies.

As theſe witneſſes did moſt grievouſly torment Antichriſt, by ſmiting the earth with all plagues; ſo in revenge, we have Antichriſt about to repay theſe witneſſes, for all the wrongs he doth receive.

The words hold forth the ſlaying and death of the witneſſes, and that when they have finiſhed their teſtimony: in which thing we have a plaine alluſion unto the ſtory of Chriſt's death, reſurrection, and aſcenſion: as Chriſt finiſhed his teſtimony, and was ſlaine; after which he roſe againe, and aſcended; ſo it falleth out with theſe witneſſes. Now from the words here, concerning the death of the witneſſes, by the war made againſt them; Conſider theſe particulars.

Firſt, the *time* when they are *ſlaine*; and that is, *when they had finiſhed their teſtimony.*

Secondly, by *whom* they ſhould be *ſlaine*; and that is by the *beaſt that aſcendeth*

cendeth out of the bottomlesse pit.

Thirdly, the *manner how* they are *slaine*; and that is expressed gradually, by a threefold action of the beast, who is sayd.

First, to make *war* against them.

Secondly, to *overcome* them.

Thirdly, to *kill* them.

First, of the *time when* these witnesses should be slaine, and that's declared to be, *when they have finished their testimony*. These witnesses have a time to propheſie, and also a time when they shall finish their testimony, and then they are slaine. The maine thing we are to enquire after, is to know when these have *finished* their testimony; and then we shall easily know, when they are to be slaine. Now the most received opinion is, that these witnesses never come to finish their testimony, untill neer the end and period of Antichrists raigne, that there should be some great and eminent slaughter at the latter end of their propheſie, upon the declining of Antichrist's state and kingdome; but this is far remote from the true scope and sence of the truth in this place; for so the slaying of the witnesses

should

ſhould be reſtrained to ſome particular perſons, and to ſome particular time, and that neer the end of Antichriſts raigne : whereas the ſlaying of the witneſſes, is a continued act, even all the dayes of the powerfull raigne of the beaſt, who doth alwayes make war againſt theſe, and doth alwayes overcome and kill the holy people, (all the time, that the holy Citie is given into his hand) to trample upon them and abuſe them.

Then the *time* when theſe witneſſes have finiſhed their teſtimony is meant no more then this, that when any of the faithfull ſervants of Chriſt, ſhall in any age or time of Antichriſt, faithfully and fully diſcharge their truſt, deliver their meſſage, give forth their teſtimony of thoſe truths of Chriſt, that they are convinced of, againſt Antichriſt, and the preſent evills of the times they live under : then they are ſayd to finiſh their teſtimony. ὁταν τελεσωσι, is variouſly tranſlated, the moſt acute render it, *when* they are about to finiſh their teſtimony. This they doe, before they are ſlaine; and becauſe they doe this, therefore they are ſlaine ; for

they are ſlaine becauſe of the teſtimony they give forth. Thus Chriſt was ſayd to *finiſh his worke*, Joh. 17. 4. by that faithfull teſtimony he gave of the Father. And *Paul* tells us, he had *finiſhed his courſe*, 2 Tim. 4. 7. when he had faithfully diſcharged his truſt, by preaching the Goſpel, according to his Commiſſion. So the Saints in every age and time, when they have faithfully given in their evidence and teſtimony of that truth they know, then they have finiſhed their teſtimony: and not that all the witneſſes ſhould firſt give in their teſtimony, and at the laſt a few of them ſhould be ſlaine; but that, I ſay, every Saint, every witneſſe of the Lord, in every age and time ſhall faithfully give in his teſtimony, and then is ſlaine: ſo that the ſlaying of the witneſſes is not confined to one time, or the laſt period of Antichriſt; but their ſlaying continues as long, as their propheſie in ſackcloth, as we ſhall ſhew more hereafter.

Secondly, by *whom* ſhall theſe witneſſes be ſlaine; and that is, by the *beaſt that aſcendeth out of the bottomleſſe pit.* Now for the opening of this paſſage, conſider three things. First,

Firſt, who is meant by this *beaſt*
Secondly, from *whence* he cometh.
Thirdly, the *forme* or manner of his coming.

Firſt, by this *beaſt* is meant *Antichriſt*, who is ſo called from his beaſtly nature, being moſt fierce and cruell, moſt barbarous and dangerous. So he is called a *beaſt* in Chap. 13. 4, 5. becauſe his mouth is full of blaſphemy, and his carriage full of inhumanity: for his rage, fury, and madneſſe he is like unto a beaſt; being of a devouring nature, and of a beaſtly diſpoſition. The whoriſh woman is ſayd to ride upon the *beaſt*, Chap. 17. 7. The woman is that whoriſh and Antichriſtian ſpirit, that doth ride forth, and act by a beaſtly, inhumane power, and as a beaſt doth devour and deſtroy; and the *Kings of the earth give their power unto the beaſt*, and ſo they become beaſtly, fierce and untractable alſo. The beaſt then is no other, then that wicked one, that ſon of perdition, that ſpirit of wickedneſſe, that myſtery of iniquity, putting it ſelfe forth in ſome corrupt and beaſtlike power and carriage, moſt fierce and devouring; it is Antichriſt in his

power and greatneſſe, oppreſſing and deſtroying the Saints of the moſt high. So much for the deſcription of the beaſt.

Secondly, from *whence* this beaſt doth *ariſe*, and that is from the *bottomleſſe pit*, or deep *Abyſſe*. The *beaſt* mentioned in Chapt. 13. 1. is ſayd to ariſe out of the *ſea*, that is, out of many peoples and nations. And the beaſt in verſ. 13. is ſayd to ariſe out of the *earth*; from a kingly or earthly power. But this beaſt that ſlayeth the witneſſes ſhall ariſe out of the *bottomleſſe pit*.

Three things are ſayd to aſcend out of the bottomeeſſe pit. Firſt, the *ſmoke of the bottomleſſe pit*, Chap. 9. 2. which is meant of all Antichriſtian darkneſſe and confuſion. Secondly, we read of the Angel of the bottomleſſe pit, *Chap.* 9. 11. which is Satan, called therefore *Apollyon*, that is to ſay, a *deſtroyer*, whoſe worke is to deſtroy others. Laſtly, we have the *beaſt* that aſcendeth out of the bottomleſſe pit; ſpoken of here; and alſo in *Chap.* 17. 8.

Firſt, the *ſmoke* of the bottomleſſe pit, is meant of that darkneſſe and confuſion, of that ignorance & blindneſſe, that

that doth ariſe upon the ſoule as a thicke cloud, from the fleſhly acting of the heart; whereby the minde and underſtanding is wholly darkned and obſcured; according to that of the Apoſtle, ſpeaking of the Gentiles, ſaith, *Having their underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their heart*, Epheſ. 4. 18. Blindneſſe and darkneſſe is upon all the thoughts and inventions, upon all the carnall actings of the fleſh.

Secondly, the Angel of the bottomleſſe pit, is Satan, that Prince of darkneſſe, that evill ſpirit, that rules in the children of diſobedience, *Epheſ.* 2. 2. The Prince and power of darkneſſe, by his inſtigations and ſuggeſtions doth rule and ſway mans heart. By the cloſe of mans heart with Satan, he is captivated & enſnared, and ſo brought into ſubjection unto him, as unto a mighty Prince or Ruler. Thus we ſee who is ment by the *Angel* of the bottomles pit.

Thirdly, the *beaſt* of the *bottomleſſe pit*, is Antichriſt in the forme of a beaſt, or acting in his beaſtly, inhumane power, with much cruelty and fierceneſſe.

Now what is this bottomleſſe pit, or deep Abyſſe, that hath no bottome, it cannot be meaſured, none can take a dimention of it; now I ſay, what is this, but that helliſh working, thoſe fleſhly imaginations, thoſe blacke and beaſtly devices of mans heart; whereof there is no meaſure or end, none can ſadome them, none can ſearch the bottome of them. Wee told you before, that the frame and image of Antichriſt, did ariſe from the ſpirit of Antichriſt; ſo here this beaſt, or power of darkneſſe that ſlayeth the witneſſes, ariſeth out of that helliſh wickedneſſe, that rage and cruelty, from that darkneſſe and confuſion in the heart of man; this is the pit that hath no bottome; this beaſt or forme of wickednes, this beaſtlike power, that ſlayeth the witneſſes, hath no foundation, it is not brought forth by any inſtitution of Chriſt, it hath no ſuch bottom to faſten it ſelfe on, but doth ariſe from the evill imaginations of mans heart: this wickedneſſe & rage hath no limits or bounds: the heart of man cloſing with Satan, doth hatch & bring forth all the moſt abominable & hideous, the moſt black

and

and monſtrous wickedneſſe, that is acted in the world: This wickedneſſe ariſing into power and greatneſſe, breaketh forth into cruelty and rage, into madneſſe and beaſtlineſſe: Antichriſt acting upon this principall, becomes as a beaſt, and is fierce and cruell; he being in power doth kill and ſlay the witneſſes and faithfull ſervants of Chriſt. And this beaſt ariſeth out of the bottomleſſe pit, that is without breadth or length, ſuch as cannot be fathomed or meaſured, being full of darkneſſe and blackneſſe of torment and confuſion. Thus we ſee what is meant by the bottomleſſe pit; from whence this beaſt cometh, that maketh war with the Saints. Hence it is; that the Apoſtle ſayth; The coming of the man of ſin, is *after the working of Satan*, 2 *Theſ.* 2. 9. It is Satan that doth captivate the mindes and underſtandings of men, and powerfully ſeduce and deceive them: So that Satans working upon the hearts of men, doth produce all thoſe ſtrange inventions & deceits, all that darkneſſe and confuſion, all thoſe horrid deſignes and plots: that cauſeth all that rage and cruelty, that

mans heart doth hatch & bring forth, even all that killing and slaying enmity, that Antichrist doth exercise against the witnesses. So much for the description of the bottomles pit, from whence the beast cometh.

Thirdly, the manner of this beasts coming; he doth *ascend up*, &c. that is into greatnesse and power, he doth arise up high in dignity and dominion. This beast doth ascend from the bottomlesse pit of the workings of Satan, from that darknesse, blackenesse, confution, rage, cruelty in mans heart, up unto greatnesse, power, and dominion. This wickednesse doth not lye in the hellish imaginations of mans heart, closed up in those unfathomed and endlesse thoughts and inventions; but it ascendeth up into power and action, it ariseth into height and dominion, and then breaketh forth into cruelty and oppression. Thus the beast is sayd to *ascend out of the sea*, Chap. 13. 1. that is, he as being greedy of supremacy and greatnesse, did ascend by little and little, untill he was lifted up into the highest power and dominion. So this beast doth *ascend* out of the bottomless

pit,

pit, to a ſtate of ſtrength and power: As it is ſayd in Chap. 13. 2. *The Dragon gave unto the beaſt his power, and his ſeat, and great authority*, that ſo he might make war with the Saints and overcome them, and kill them. Thus much for the manner of the beaſts aſcenſion.

The third thing to be conſidered, is the manner how the witneſſes are to be ſlaine; and that is expreſſed by a threefold action of the beaſt, that aſcendeth out of the bottomleſſe pit; he ſhall,

Firſt, *make warre* againſt them.

Secondly, ſhall *overcome* them.

Thirdly, he ſhall *kill* them.

Firſt, we have the war, that this beaſt makes againſt the witneſſes. This is the *war in heaven*, ſpoken of in *Chap.* 12. 7. between *Michael* and his *Angels*, fighting with the *Dragon* and his *Angels*; That is, Chriſt and his people waging a ſpirituall war, againſt the Devill and his agents. This repreſents us with the ſpirit of enmity and malice of the Serpent, put forth in the power and authority of the Dragon: here is the ſeede of the Serpent, and the ſeed of the woman, conflicting and fighting one againſt the other. When the woman is

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fled into the wilderness, and Antichrist himselfe having taken the possession of the outward Court, yet the Dragon makes war with the remnant of her seed, *Chap.* 12. *ult.* This war is in heaven, being a spirituall Combate between Christ and Antichrist. The envie, the malice, and the inveterate hatred of the seed of the Serpent is alwayes putting it selfe forth against Christ, his servants, his image, and truth. Hence it was, that Christ told the *Jewes*, *That they were of their father the Devill, who was a murtherer from the beginning*, Joh. 8. 44. They received the root and seed of malice and hatred from Satan, the accuser of the servants of Christ, who doth alwayes raise calumny, war, and contention against them. Thus the beast being filled with the cursed seed of the envie and malice of the Serpent, doth alwayes make war with the Saints.

Secondly, this beast shall *overcome* the witnesses. This represents us with the craft and subtilty of the Serpent, whereby he shall ensnare and intrap the Saints for the time that they shall be given into his hand. Thus it is said

of

of the King of a fierce countenance, that *through his policy he should cause craft to prosper in his hand*, Dan. 8.25. And so in *Dan.* 11.31. *He shall corrupt with flatteries.* Such is the craft and subtilty of Antichrist, who by faire pretenses, and subtill devices doth betray the Saint. And thus he doth, by translating himselfe into an Angel of light, taking up the forme of Christ, to persecute the spirit and life of Christ. The beast comes forth with faire pretences, like a woman in some glorious dresse, *arayed in purple, and scarlet colour, decked with gold and precious stones, and pearles*, Revel. 17. 4. having many excellencies of nature, and formes of worship, humane gifts, and a counterfeit spirit; that so the whole world wander after the beast, saying, *Who is like unto the beast?* But when he hath by subtilty and deceit brought about his owne ends, then he *openeth his mouth in blasphemy against God*, to blaspheme his name, and abuse his people, by Ecclesiasticall Cannons, Lawes, and Constitutions; so that, to the *malice*, here is added the *subtilty* of the beast to overcome, and ensnare the Saints, and to bring

bring them under his power and jurisdiction, all the appoynted time, while they are given into his hand. Thus the beast by turning Religion into a Law, and by establishing his formes of worship by civill sanction, and humane authority, taking into his assistance the powers of the world, he doth prevaile against, and overcome the witnesses.

Thirdly, the beast is sayd to *kill* these witnesses. And this represents us with the spirit of cruelty; herein he doth beast-like, devour and destroy the faithfull servants of Christ. Now we must not understand this *killing* of the witnesses, of a literall or outward slaying, but of a *Mysticall* slaying; for they are not here slaine as *men*; but they are slaine as *witnesses*: and so their killing here imports two things.

First, a restraint layd upon their persons; sometimes by imprisonment and banishment, sometimes by throwing them from place and office, from rule and government, by silencing and suspending of them; some way or other hindering them in the course of their prophesie. Thus the *Jewes* cast out the

poore

poore man out of the Synagogue, that Chriſt made to ſee, *Joh.* 9. And all becauſe he gave a teſtimony of the power of Chriſt, who opened his eyes. Thus the high Prieſts & Phariſees did beate, miſuſe, and impriſon the Apoſtles, in *Act.* Chap. 4. and Chap. 5. Thus the beaſt doth put in execution all the politick Laws, and Eccleſiaſticall Conſtitutions, to hinder, reſtraine, and wholly to diſturb the witneſſes in the courſe of their propheſie. Thus firſt, they are civilly ſlaine, by reſtraint upon their perſons.

Secondly, they are ſpiritually ſlaine, by the caſting forth and rejecting of their teſtimony. It is the practice and endeavour of the beaſt to turne the truth of their teſtimony into a lie, and into falſhood, by reproaching, contemning, and ſcandalizing the word of their teſtimony, by the reproachfull names of error and ſciſme. There hath been all the dayes of the raigne of Antichriſt, ſome truth that the Saints have teſtified of, that hath been under much ſhame and reproach, that hath been moſt rejected by the world. Hence it is, that the Lord ſaith

unto

unto the Church of *Philadelphia*, that she had *kept the word of his patience*, Revel. 3. 10. Now what is the word of Gods patience; but that word and testimony, that the world doth reject, cast forth as dung, and trample upon. That truth which is most under contempt and scorne of the world; which the Saints suffer most by, & for which they are made the off-scouring of all things: That word of truth that is most opposed in each age of the world, is the word of Christs patience. Thus wee see how the witnesses are slaine, first, civilly, by a restraint layd upon their persons. Secondly, spiritually, by the world, casting forth, and rejecting of their testimony. This of their testimony is that, which most principally, and most constantly these witnesses are slaine in; for all the enmity of the flesh, and the power of the world hath alwayes been opposing the truth they assert, not at all owning, but alwayes condemning, slighting, and casting forth the testimony that these give forth of Christ, or of his Spirit. As the *Jewes* first killed the person of Christ, and afterwards fought against his Gospel

spel and truth: so Antichrist doth not onely by Ecclesiastiall Cannons and humane Institutions, restraine the persons of the witnesses, exercising a civill death over their persons; but also they suppresse and slay the very truths and testimonies that they beare witnes unto. Thus we see how the beast doth kill these witnesses; and what manner of slaying they suffer.

The Text being thus far opened; we are now to come to give you some observations from it.

First, Observe, *That the Saints of Christ in every age and time, are enabled to finish their testimony, maugre all the opposition that is made against them.* Antichrist by all his fury and rage cannot so farre hinder these witnesses, as that they should not finish their testimony. The Lord doth give opportunity to every one of his faithfull servants, that they may finish their worke, deliver their message, and faithfully declare that committed to their trust, before they are taken off, or wholly restrained by the power of the beast. This was manifested in Christ, when the *Jewes* had a minde to apprehend him in the Temple, 1 *Observ:*

ple, but could not lay hands on him, becauſe his *houre was not come*, Joh. 8. 20. It was not in their power to put Chriſt to death, untill he had finiſhed his teſtimony: and therefore he ſaith, *When I was daily with you in the Temple, ye ſtretched forth no hands againſt me: but this is your houre, and the power of darkneſſe*, Luk. 22.53. As if Chriſt had ſayd, When I was daily with you in the Temple, preaching the kingdome of God, and performing the worke, that the Father gave me to doe, ye did not, ye could not lay hands on me, to take me: but this is *your houre*, or time wherein God hath permitted you to rage againſt me, and the Prince of darkneſſe hath power, that by your hands I ſhould be taken, and put to death. In the ſame manner the Lord doth firſt impower his faithfull witneſſes, to deliver their meſſage, to finiſh their teſtimony, by aſſerting the truth of Chriſt, oppoſing the wickedneſſe and falſhood of Antichriſt, before they are ſlaine or taken off by the adverſary.

2 *Obſerv:* Secondly, in that Antichriſt is called a *beaſt*, Obſerve, *That the rage and cruelty of the adverſary is very great againſt*

the

the faithfull servants of Christ. Antichrist is of a cruell, fierce, corrupt, beastly, and inhumane nature; and therefore compared to all the most ravenous and devouring beasts, as to a Serpent for subtilty, to a Lyon for strength and rage, to a Beare for devouring, to a Leopard for his fiercenesse, and the like. We have the Apostle testifying of this, when he saith of himselfe; *I fought with beasts at Ephesus*, 1 Cor. 15. 32. Some interpret these words literally, in that of old the Christians were often *Damnati ad bestias*, being condemned to be devoured by wild beasts: whereupon it was a common speech in the dayes of *Tertullian*, *Christianos ad leones*. But I rather conceive the speech of the Apostle to be figurative and metaphoricall; and by beast he meaneth beastly minded men: Such as the *Cretians* were, whom he calls *evill beasts*, Tit. 1. 12. They were intractable and dangerous to deale withall, being of a raging and fierce nature. The same inhumane nature, and cruelty is found in Antichrist, alwayes endeavouring to devoure the faithfull witnesses of Christ.

Thirdly, doth the beast that killeth the witnesses, ascend out of the *bottomlesse pit*, Then Observe, *That the workings and deceits of Antichrist are very deep and mysterious.* This iniquity is brought forth by the working of Satan, upon the heart of man; exciting and stirring up so many fleshly workings,& strange inventions,acting in so much subtilty and craft, exercised in such a deep mystery of iniquity, that none can fathome the depth,or reach the bottome of the wickednesse thereof. It is not like a cleare streame, that we may see the bottome;but there is so much mud and filth, that none can see the depth of all that subtilty and craft, of all that pride and selfe-love, of all that hypocriticall deceit and wickednesse, that is the very sourse and spring of all the actings of Antichrist. This pit that hath no bottome, is all that hellish darkness,all that beastly filthiness, all that outragious cruelty, that doth arise in the hearts of men, fighting against and opposing the very light, life, and image of Christ in his people. This pit is as deep as hell, and full of hiddeous darkneſse ; it is inexorable

3 *Observ:*

as

as the grave, and never ſatisfied in it's pride and abominable wickedneſſe. This is the deepeſt myſtery of iniquity; *Satan transforming of himſelfe into an Angel of light*; ſuggeſting the moſt curſed wickedneſſe into the heart of man, under the very forme of zeale and holineſſe, thereby ſeeking to diſhonour God, and ruine his people. Hence it is, that myſtery is written upon the head of the whoriſh woman, *Chap.* 17. 15. when in her ornaments of purple, and decking of ſilver, gold, and precious ſtones; ſhe is full of *abominations*, and *filthineſſe* of *fornication*; being but the *mother of harlots, and abominations of the earth.* Here is the fountaine of all deceivableneſſe of unrighteouſneſſe that the world ſeeth not the depth of, neither can it fathome the bottome of this wickedneſſe, of this myſtery; it aſcendeth from the pit as deep as hell it ſelfe.

Fourthly, doth this beaſt aſcend upward: Then Obſerve, *There is a time when Antichriſt doth aſcend high in greatneſſe and power.* All that wickedneſſe and abomination, all that blackneſſe and darkneſſe, all that deceivableneſſe 4 *Obſerv.*

and iniquity, suggested by Satan, into mans heart, that we spake of before: it is gathered up, and acted in greatnesse, power, and dominion: The spirit of selfe-righteousnesse, pride, malice and envie; now comes forth in the forme and power of a beast. There is a time when this wickednes shall raigne and beare sway: this is the houre and the day of the powerfull raigne of the beast; according to that saying in *Revel* 13. 5. *Power was given unto the beast, to continue forty and two moneths.* And therefore it is permitted, that he should for a time, act *according to his will, because he is great*, as it is spoken by *Daniel*, of the king of a fierce countenance, *Dan.* 8. 4. Thus we have it in *Revel.* 17. 13. *The ten hornes*, doe with *one minde give their power and strength unto the beast.* They do with one consent use all their personall and royall authority to uphold the power and dominion of the beast. By this meanes the beast doth ascend, becomes great, and mighty in power. But as there is a time of the beasts ascension, so also there is a time of his descension and declining; when the ten Kings shall withdraw their

power

power againe, and *hate the whore, and burne her fleſh with fire*, Revel. 17. 16. There will be times when theſe ſhall no longer ſubmit to the tyranny of the beaſt, but ſhall conſpire againſt him, and ſtrip him of his ornaments, and prey upon his ſpoyles and ruines. Then ſhall the beaſt deſcend into the pit of perdition and deſtruction, from whence he did aſcend: and as *Solomon* ſaith; *The righteous ſhall be delivered, & the wicked ſhal come in their ſteed.* Thus Antichriſt hath his times of riſing into power and greatneſſe, and ſhall alſo have his declinings, & time of falling, when he ſhall grow weak and feeble, and ſhall not be able to ſtand,

Fiftly, and laſtly, doth the beaſt make *war* againſt, *overcome*, and *kill* theſe witneſſes: then obſerve, *That the witneſſes are continually overcome and ſlaying, all the time of the powerfull raigne of the beaſt.* 5 *Obſerv:*

The ſlaying of the witneſſes cannot be confined to one age or time, towards the latter end of their propheſie; and that onely ſome particular perſons ſhould be ſlaine (and that by martyrdome onely) but the beaſt doth alwayes make war with the Saints, and by civill

power, and eccleſiaſticall law, doth alwayes overcome them, and by the execution of that law, doth kill them, by hindering them in the courſe of their propheſie, and rejecting their teſtimony, turning the truth into a lie: thus I ſay, the witneſſes are alwayes ſlaying, the whole time of Antichriſts raigne. Hence it is ſayd, that the *little horne* ſhould *weary out thg Saints of the moſt high*, Dan. 7. 25. by continuall vexing and tormenting of them. It is ſayd of the Locuſts that aſcended out of the ſmoke of the bottomleſſe pit, That they had *faces like men:* having a ſhew of humanity; and their *haire* was as the *haire of women:* by reaſon of their perſwaſive flatteries, and faire ſhewes of gentleneſſe and meekneſſe: but they had the *teeth of Lyons*, rending and devouring the Saints by their cruell exactions, and tyrannicall governments, whereby they have alwayes ſuppreſſed the Saints. And thus have the faithful witneſſes of Chriſt been continually in ſlaying under the powerfull raigne of the beaſt.

VERS. 8.

VERS. 8.

And their dead bodies shall lie in the street of the great Citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

IN the former verse we had the death and slaying of the witnesses. Now here we are to enquire what becomes of their bodies: of which we have an account in this, and the two following verses. First, their bodies lie in the *great Citie*: Secondly, they are kept from buriall, *vers.* 9. Thirdly, their enemies rejoyce over them, *vers.* 10. *And their dead bodies shall lie in the street, &c.* Here take notice.

First, what is meant by their *dead bodies*.

Secondly, the place where they *lie*, and that is in *the street of the great Citie*.

Thirdly, we have a description of this *great Citie*.

First, by it's resemblance; first, to *Sodome*: secondly, to *Egypt*.

Secondly, by it's action; *Where our Lord was crucified.*

First, to enquire what is meant by the dead bodies of the witnesses. We must beare in minde how, and in what manner they were slaine: and that was mystically and metaphorically, and therefore their bodies must be so understood also: Then if it were meant of the Witdesses being slaine in their testimony: then it must here be meant of the outward forme and *body* of their testimony: therefore by these bodies are meant all the externall figures and formes of worship in which the witnesses were exercised, and through which they did sometimes give forth their testimony. When the Church was driven into the Wilderneſſe, to worship God in the secret Temple, the outward Court, the whole body of their externall formes of worship they left behinde them, and the Gentiles made use of them: so that this body or whole forme of worship did remaine in the street of the great Citie. The outward and externall part of worship, when the spirit & life was departed from it, and the witnesses had left it, became as a dead

a dead body or carkaſe, as having no breath or true life in it: for as the body becomes as a carkaſe when the ſoule and life is departed; ſo is the externall forme of worſhip when the ſpirit of the Lord is departed from it.

Now that the externall part of worſhip, in the formes and figures of it, when 'tis ſpirit-leſſe, and without life, is as a dead body or carkaſe. We have a full place of Scripture to prove this interpretation; if we rightly obſerve that Text in *Matth.*24.28. where Chriſt ſaith, *Where ſoever the carkaſe is, there will the Eagles be gathered together.* The common interpretation of this Text is, that here by the carkaſe ſhould be meant of Chriſt, and that Saints are compared to Eagles, as reſorting to Chriſt. But conſider how far remote this opinion is, from the adequate ſence of the place. For firſt, it would be a moſt irkſome and nauſeous compariſon, to liken Chriſt to a dead ſtinking carkaſe: The like compariſon of Chriſt we finde not in Scripture. Secondly, it would alſo be as much unſavoury and harſh a ſimilitude, to aſſimilate the Saints to the *Eagle*, which is a bird

a bird of prey, mentioned, *Job* 39. 27, 28. &c. But if we would enquire for the minde of Chriſt in this Text, wee are to conſider the whole drift and ſcope of the Chapter, which is no other then a full and ample declaration, or rather a prediction of the deſtruction of *Jeruſalem*, the Temple, the Nation, and Church of the Jewes, as appeares plainly by the beginning of the Chapter. Now in the middeſt of thoſe tribulations & deſolations that ſhould befall the State, & Church of the Jewes; *Many ſhould ſay, lo here, or lo there is Chriſt*, *verſ.* 23. But Chriſt exhorts them not to beleeve thoſe falſe Prophets, that ſhould ſay, he was in the *deſert*, or in the *ſecret Chamber*: and why? *For as the lightening cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the coming of the Son of man be.* Now as it is the native property of lightning to make a full diſcovery of it ſelfe, by it's lightſomeneſſe and brightneſſe: ſo Chriſt ſhall be eminently manifeſted, and declared to be the Meſſiah, by the deſtruction of *Jeruſalem*, of the Temple and worſhip of the *Jewes*. So that Chriſt's coming to deſtroy *Jeruſalem*, was like lightning;

lightning; for what could more evince and testifie, that Christ was the true Messiah, then the destruction of the Temple & worship of the *Jewes*, which they upheld after the coming of Christ; when it should all have been abolished. Christ foretelling of this destruction, by which himselfe should be manifested, coming as lightning, shining from the East to the West: saith; *For wheresoever the carkase is, there will the Eagles be gathered together.* Now by the *carkase* he meaneth *Jerusalem*, the Temple, and the worship of the *Jewes*, which they kept up in use, after the coming of Christ, when the Jewish formes were to be abolished, when the spirit, life, & presence of God was departed from these things; then the State, & Church, their Temple and worship became as a dead carkase, without any life or spirit in it; they onely upheld the superficiall part of their forme and service, when there was no breath of life, nothing of the Spirit of God left in it. And as for the *Eagles*, being birds of prey, they are meant of those people and Nations that besieged, and at last sacked *Jerusalem*, pulled downe the Temple,

Temple, scattered the people, and destroyed their worship. Thus it was with the Temple and worship, with the people and Cities of the *Jewes*, being left of God, without his presence and spirit, became as a dead carkase, and the enemies, like birds of prey, came and devour'd them. So here, when the Church was driven into the Wilderness, to worship God in his secret Temple; then the Gentiles possessed themselves of the outward Court, of the externall formes and figures of worship; but without the presence or spirit of Christ. These are the bodies of the witnesses, that lie in the street of the Citie, and that Antichrist will not suffer to be buried, or put in graves. For what is all the forme of worship, and service of the carnall Church, and of worldly Christians, but as a dead carkase, lifeless, and spirit-less. The *Jewes* kept up all their formes of worship after the Messiah was come, and had abolished them all; and therefore it was, that when the Apostle was asked, why he would revile *Gods high Priest?* he answereth, he did not know him to be Gods high Priest; for, saith he, it is writ-

Hab. 1. 8. *The enemy is compared to an Eagle.*

written, *Thou ſhalt not ſpeake evill of a Ruler*, &c. *Act.* 23. 5. Now I verily beleeve that the Apoſtle knew well enough who it was, that he was brought before, and that he was the titular High-Prieſt: but when he ſaith; *I wiſt not that it was Gods high Prieſt*; he ſpake ironically, or by way of deriſion; becauſe he ſate as high Prieſt, when he was not, at that time a lawfull high Prieſt, the office of Prieſthood being expired, by the coming of the Meſſiah. Now the *Jewes* were very willing to have kept up their rites and formes, their worſhip and Prieſthood, when they ſhould have been layd aſide, the Lord being departed from them, they were but as dead carkaſes. In like manner doth Antichriſt, by the outward Court, or externall formes of worſhip, that the witneſſes have exerciſed in, theſe they uphold and preſerve; theſe are the bodies of the witneſſes, they keep in the ſtreet of their Citie, theſe they keep above ground, and will not ſuffer them to be buried: they onely ſlay the teſtimony & ſpirit of the witneſſes, but they preſerve their bodies for their own uſe, and to ſerve their own ends.

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Secondly, Consider, the place where these *bodies lie*, and that is *in the street of the great Citie*. Here we have two things to enquire after, *viz.* what is meant.

First, by this *great Citie?*

Secondly, by the *street* thereof.

First, This *great Citie* is meant of *great Babylon*, mentioned in *Chap.* 17.5. called the *mother of harlots and abominations:* It is an allusion to old Babylon, called *great*, Dan. 4. 30. which was eminent for tyranny and oppression. Antichrist is called the *mother of harlots*, and the *great whore*, because as a strumpet, shee doth not onely commit spirituall whoredomes, but doth also teach and nourish her children in the same way, and so fill the earth with her abominations. This whorish woman is described to be this *great Citie which reigneth over the Kings of the earth*, *vers.* 18. I confesse, that *Rome* hath mystically ruled the Nations, and hath been as the well-head of the filthinesse and abomination of the world. But more especially this woman, here called the *great Citie*, is the carnall, worldly, Antichristian Church; which hath as a whore departed from God, and hath

hath been led by a lying ſpirit, and hath followed after whoriſh inventions of her owne braine, hath gathered the natiõs of the world into a Church, and called them by the name of Chriſtians, and all this hath been by a myſtery of iniquity, a very babell and confuſion. This woman called the *great Citie*, is no other then the whole Church of Antichriſt; that rides upon the *beaſt* or earthly power; and is clothed in gay cloathing of humane ordinances and formall profeſſions, pretending to be the Spouſe of Chriſt, when ſhe is a very harlot, going after other lovers; and whiles ſhe pretends Chriſtianity, ſhee is drunke with the bloud of the Saints. This whoriſh woman is the great Citie, where lieth the dead bodies of the witneſſes.

Secondly, by the *ſtreet* of this great Citie is meant the whole Territory and ſpace, the confines and large extent of the Dominion and rule of the Antichriſtian church aud government. The word πλατεῖα, being of the ſingular number, is put for the plurall, and ſignifies all the ſtreets, territories and places of Antichriſt's rule and dominati-

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on. It cannot properly be taken for one ſtreet; for there is no great Citie made of one ſtreet: but indeed the word, as rendred by the Septuagint, ſignifies a whole Countrey, the whole confines or bounds of a place: So that this *ſtreet* cannot be meant of one ſtreet, or diſtinct place, but of the whole territory and largeneſſe of Dominion, the whole compaſſe and extent of all the Nations, and Churches, that are under the authority and command of Antichriſt: the utmoſt limits and extreame bounds of largeneſſe and greatneſſe is here intimated by the *ſtreet*.

In the *third* place, we come to a deſcription of this Citie, and that is,

Firſt, by reſemblance; firſt, to *Sodome*; ſecondly, to *Egypt*.

Secondly, by ſome carriage or action of this Citie towards Chriſt: it's the place where *our Lord was crucified*.

The *Citie* is deſcribed by a reſemblance to *Sodome* and *Egypt*, in a metaphoricall way; for here we have the word πνευματικῶς, *ſpiritually*, which means ſomething that's ſpirituall and myſti-

myſticall: not that it's ſpirituall, as oppoſed to carnall or earthly, but as oppoſed to *Sodome* and *Ægypt* literally and properly ſo called. Then it's meant of *Metaphoricall Sodome*, and of *myſticall Ægypt*, by way of an alluſion or reſemblance.

Firſt, *Sodome* was a place full of filthineſs and uncleanneſs, as we have the relation in *Gen.* 19. And the iniquity of *Sodome* was ſayd to be *pride*, and *fulneſſe of bread*, and abundance of idleneſs and laſciviouſneſs, *Ezek.* 16. 49, 50. It was with this abominable wickedneſs that righteous *Lot* was ſo much vexed and perplexed in ſpirit, at the ſight and beholding thereof. Suitable unto this, is the ſpirituall uncleanneſs and filthineſs of Antichriſt, called the mother of Harlots, full of abominations, corrupting the earth by her uncleanneſs, and intoxicating the whole world with the wine of her fornications. In a word, all the whoredome, fornication, and abomination of *Sodome*, are ſpiritually hatched and acted by this whoriſh woman, this great City *Babylon* the great, this Antichriſtian Church, this abominable Strumpet,

the great Harlot of the world.

Secondly, we have a resemblance to *Ægypt*. First, in respect of Idolatry and and Superstition, as appears, *Exod.* 12. 12. They were full of Idols and false gods, they did worship their Kine, and other Cattell; for it was the custome of the Heathen to worship that for Gods, that the Israelites were to offer in sacrifice unto God: Hence it was, that *Moses* would not, that the children should offer Sacrifice untill they were come forth of *Ægypt*, lest they should follow the example of the Ægyptians.

Secondly, *Ægypt* was full of tyranny and oppression towards the children of *Israel*: their Task-masters laid on heavy burthens on their shoulders, and that with much vigour and cruelty, as 'tis related in *Exod.* 1. 13. The taske-masters of *Ægypt*, and the oppression of *Pharaoh*, made it to be the very house of bondage. The same things are found in mysticall *Ægypt*, as Idolatry and superstition: all the whole bundle of Antichrists worship, is but of carnall invention, and humane institution, yea it is spirituall whoredome and Idolatry. So also may we finde in her all the

cruelty

cruelty and oppression of *Ægypt*: here are those Task-masters, that by their civill power, and Ecclesiasticall Laws doe continually vex, and torment the Saints. As once *Pharaoh* destroyed the male children of the Israelites, so the *Dragon* standing before the woman, ready to devoure her children: and when the woman flyeth into the wilderneſſe for shelter and relief, he casts a flood of persecution after her, and continually maketh warre with the *remnant of her seede, which keepe the commandement of God, & have the testimonie of Jesus Christ*, Rev. 12. 4. 16, 17. Thus you see how the great Citie is resembled,

1. To *Sodome*, for *pride* and *filthinesse*.
2. To *Ægypt*, for *idolatry* and *oppression*.

The second description of the Citie by its *carriage* and *action*; it's where *our Lord was crucified*. This cannot be meant literally, or according to the letter: for so Christ was crucified at *Jerusalem*; but it is meant spiritually and mystically, that Christ is crucified in his truth and members, in *Sodome* and *Ægypt*: it's the pride and filthinesse of *Sodome*, and the curſed idolatry and cru-

lty of *Ægypt* that doth alwayes crucifie Christ in his lawes and servants, but consider;

First, though Christ in his person was put to death at *Jerusalem*, yet hee was crucified by a *Roman* power, condemned by *Pilate*, a *Roman* Judge, and
Ioh.18.31. was adjudged by a *Roman* kinde of
Mat.20,19. death, and was executed by the *Romane* Souldiers, and all was done under the *Roman* jurisdiction, territorie, government, and dominion, which here for filthinesse and abomination is called *Sodom*, and for idolatry and oppression is called *Ægypt*. So in this respect Christ himselfe may be said to be crucied in *Sodome* and in *Ægypt*. But

Secondly, Christ is crucified mystically, and that is in his truth and laws, in his members and people. *Acts* 9. 5. *Saul, why persecutest thou mee?* which words do import, that Christ is crucified in his people. So that as Christ was brought in, adjoyned in testimony and witnesse with his Saints; in like manner he comes in, as suffering with them also: So that here is some resemblance between the suffering of Christ, and his witnesses; For as Christ was put

put to death by a heathening *Roman* power: ſo by the raign and dominion of Antichriſt, the Witneſſes are put to death alſo, and Chriſt is crucified in them. It was the wickedneſſe of the Scribes and Phariſees that accuſed Chriſt, of *Judas* that betrayed him, of *Pilate* and the high Prieſt that condemned him, of the *Gentile* ſouldiers that crucified him: all this wickedneſſe heightned in *Antichriſt*, grows into the uncleanneſſe and filthineſſe of *Sodome*, and into the enmity and cruely of *Ægypt*, doth make Warre againſt the Witneſſes, and kill them. So that it is not ſo much meant of the place where Chriſt or his Saints are oppreſſed: as to ſhew, that the wickedneſs and impiety that put Chriſt to death, is the very ſame wickedneſſe that *Antichriſt* doth exerciſe, in killing of the faithful ſervants and Witneſſes of Chriſt. The words being unfolded, we now come to give ſome obſervations from them.

First, obſerve, *That the external forms of worſhip that Antichriſt uſeth, are but as a dead body, or carkaſs.* 1 *Obſerv:*

Such was the Temple, Prieſt-hood, and worſhip of the *Jewes*, when God had

had departed from them: ſuch alſo is all the worſhip & ſervice of *Antichriſt*; it's not ſo much the ſuperficies or external form that he doth oppoſe, but the ſpirit of life that breathed forth in them, by the Propheſie of the Witneſſes. As the bodie becoms a Karcaſe, when the ſpirit & life is departed, ſo is the external and formall part of worſhip, when the ſpirit of God hath departed from it. The Apoſtle tells of a *forme* of godlineſs, without the *power* thereof, 2 *Tim.* 3. 5. The word μορφωσιν, is not put for the true forme or eſſence of godlineſs, but for an externall profeſſion and conformity thereunto by a meer reſemblance, vizard, or ſhew of holineſſe: So all the formality of *Antichriſt* doth conſiſt in externall geſtures, behaviours, rites, and ceremonies, without the pure efficacious, powerfull, inward worſhip of God in ſpirit and truth: ſo all their formal profeſſion is but as a dead body, a Carkaſe without the life or ſpirit of Chriſt.

2 *Obſerv:* Secondly, obſerve, *That it is not ſo much the outward forme or figures of worſhip, that Antichriſt ſeeks to ſuppreſſe, as it is the ſpirit and teſtimonies of the Witneſſes.*

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The world doth patch up their whole Religion from the externall formes or bodies of the witnesses: these lye in every street of the great Citie, in all the Territories and Dominions of the Antichristian Church: There is not one street or part of the worldly church but hath store of these Monuments and Images of the worship and service of God, that they have taken up, from the Witnesses laying of them down; when the Saints worship God in the inward Temple, in the Wilderness, then these Gentiles possesse themselves of the outward Court, take it as their portion, and use it at their pleasures. As *Mahomet* tooke part of the Jewish customes, and part of the Christians practice, and so patch'd up his forme of worship: So Antichrist hath taken the externall formes, that the Witnesses had before exercised in; and adding his own inventions, makes up a formall Religion that he sets up in all the streets and territories of the great Citie, *viz.* the whole Antichristian Church. So that there is no Church, no State, part or Dominion where *Antichrist* hath to do, but there we may see the bodies of the

Witnesses, the forms and images of the worship, that they have been exercised in, and have layd aside.

3 *Obser.* Thirdly, from the resemblance, observ, *That Antichrist is full of spirituall uncleanesse, and cursed cruelty.* All the pride, gluttony, fulnesse of bread, and abundance of idlenesse and filthinesse of *Sodome*: all the wickednesse, idolatry, rage, envie, and malice of *Ægypt*, doth but set forth the sinfulnesse of the man of sin, the sonne of perdition; yea all that abominable wickednes is heightned, spiritualized, and grown more vile and mysterious, as it is acted by *Antichrist.* Here is the filthiness of *Sodome*, the idolatry of *Ægypt*, the oppression of *Babylon* in a mysterie, all under the pretence of piety and godliness. This Citie is called the *great whore*, Rev. 17. 1. because of the multitudes of her spirituall fornications: And the *mother of harlots*, vers. 5. being a teacher and nourisher of others in her filthy whoredoms, bringing up children of whoredoms. Also she hath in her hands the *cup* ful of abominations, a glorious cup to allure others to drink the wine of her fornication, and to partake with her in cursed

cursed idolatrous practices. Besides, the enmity, rage, and cruelty of the Beast is alwayes vexing and tormenting the *Israel* of God. Here is the filthinesse of *Sodome*, and the enmity of *Ægypt* practiced by *Antichrist*, in the mystery of iniquity, drawn up to the greatest pitch, heightned to the utmost extreamity, deposing Christ and his truths, advancing flesh and sinne into Christs throne, and so becomes beastly and most abominable.

Fourthly, and lastly, observe, *It is the very life, spirit, and image of Christ, that Antichrist doth chiefly oppose, in slaying the Witnesses.* It is not so much the persons or bodies of these Witnesses they of the world do so much oppose; but the appearance and life of Christ in them: it's the same wickednes that put Christ to death in his person, and it's still the same wickednes that slayeth Christ in his Saints and truth. The very name of Antichrist signifies one that opposes Christ; if this were not his worke and aime, he could not be Antichrist, who indeed is one that fights against Christ, under the very forme of Christ. And as it's Christ he aimes at, so 4 *Obser.*

ſo it's Chriſt that is ſlain and crucified: it's our Lord, his truth, his image that's ſlain in ſpiritual *Sodome* & *Ægypt*: And in as much as 'its Chriſt he crucifieth & killeth, great ſhall be the judgment of *Babylon*, as wee may ſee in *Chap.* 17. when God ſhall recompence upon the man of ſin, the *blood of the Prophets, and the blood of the Saints, and of all that were ſlaine upon the earth*, verſ. 24.

And laſt of all, the Lord will reckon with *Antichriſt* for the blood of Chriſt, for crucifying the *Lord af glorie*. Chriſt tels the *Jewes*, that upon that generation ſhould be brought all the blood of the Prophets, and righteous men ſlain in former times, becauſe they ſucceeded the former Perſecutors, finiſhed their work, and ſo became guilty of all the blood ſhed before: ſo here *Antichriſt* doth contract all the guilt of Sodome, Ægypt, and Babylon, and of thoſe that crucified Chriſt; therefore upon him ſhall be recompenced the blood of all that were ſlain upon the earth. So great ſhall be the fall and ruine of Antichriſt, that a *mighty Angell* (of great force and power) *ſhall take a great milſtone, and caſt it into the ſea, and it ſhall be found no more*,

Rev.

Rev. 18. 21. A great milſtone is very ponderous and weighty of it ſelfe, and falleth with great force, but much more if it be caſt down with a ſtrong hand, and being in the bottom of the Sea, it cannot be found any more, neither will it riſe again. All which ſheweth the exceeding violent and perpetuall deſtruction of *Antichriſt*, being guilty of the blood of all Saints, yea, and of crucifying the Lord himſelf.

VERS. 9.

And they of the people, & kindreds, and tongues, and nations, ſhall ſee their dead bodies three dayes and a halfe, and ſhall not ſuffer their dead bodies to be put in graves.

IN the former verſe, we heard of the place where the dead bodies lay: now here we come to ſee what is the carriage of their Adverſaries towards their dead bodies; wherein we may conſider theſe particulars.

Firſt, the perſons exerciſed about theſe

these *dead bodies*, and they are the *people*, and *Kindred*, and *Tongues*, and *Nations*.

Secondly, their carriages or actions towards these dead bodies, and they are two.

First, they shall *see them*.

Secondly, they shall not *suffer them to be put in graves*.

Thirdly, the *time* how long they shall thus behold these dead bodies, and hinder their buriall, and that is, for *three dayes and a halfe*.

First, concerning the persons exercised about these dead bodies, and they are *People*, *Kindreds*, *Tongues*, and *Nations*. We may read the words partively thus: Some of all *people and kindreds*, &c. which implies some principall ones, *viz.* those of power, strength, wisdome, authority, rule: These principall men of all Nations, Kindreds, and Tongues, the most learned and wise, the most eminent and honourable of all Nations, the most choisest of men, of the greatest of gifts and abilities, such as these shall be exercised about the dead bodies of the Witnesses. There is not a man that hath a language,

uage, gift, tongue, or dominion, and rule, but he is taken up, and employed, about theſe dead bodies: Theſe are the perſons thus exerciſed.

Secondly, how are they exerciſed about theſe dead bodies.

Firſt, *They ſhall ſee them.*

Secondly, *They ſhall not ſuffer them to be buried.*

Firſt, they ſhall *looke* upon the dead bodies of the Witneſſes, not as the high Prie and the *Jewes* did upon Chriſt, with *diſdaine* and *ſcorne*, Lu. 23. 25. *The people with the Prieſts, beholding of him, derided him*; but rather theſe *looke* upon them with *delight* and affectation, and as it's expreſſed in the next verſe, they *rejoyce over* them: they make theſe dead bodies, or outward Carkaſe of heavenly things, to be the very object of their joy and delight: they live upon theſe Carkaſſes, they uphold them as their very life and comfort.

Secondly, they ſhall not ſuffer theſe dead bodies to be put in graves: this commonly is done in diſ-favour and ſcorn, it was ſpoken to the indignity of the *Babylonian* Monarchs, that they ſhould be caſt *out of their graves as an abo-*

minable

minable branch, Isa. 14. 19. But I take the meaning here in the contrary sense, that they kept these dead bodies above ground out of favour and liking, that they might see them, and satisfie themselves with such a pleasing object.

These are they that possess the outward Court, and will not suffer the dead bodies to be buried; the outward fleshly form of the Witnesses they will not let pass out of their sight, it is their life and Religion; the life and spirit of these things that were wont to torment them, is departed, and therefore they will not part with the externall forme that the Witnesses did once administer in. These outward forms and figures of worship they will keep above ground, and will not suffer them to be put in graves. *Abraham* desired, that when *Sarah* was dead, shee might be *buried out of his sight*, Gen. 23. 4. because the sight of his Wife was a griefe unto him: but it is not so here with those that manage the cause of the Beast, they preserve the dead bodies of the Witnesses, that they may from the Carkass or formes of the Saints, frame out, and set up a Religion unto themselves:

ſelves: and therefore, though they ſlay the teſtimonie of the Witneſſes that did vex and trouble them, yet they keepe their bodies above ground, that they might live, and be comforted by them.

Thirdly, how long theſe ſhall ſee their dead bodies, and hinder their buriall, that is, *three dayes and a halfe*, which is ſpoken indefinitely and undeterminate: and as in Propheſie days are taken for years, ſo here it is meant of *three yeares* and a *halfe*, and ſo holds proportion with the thouſand two hundred and ſixty dayes, and 42. *moneths*, and a *time*, *times*, and *halfe a time*. For it cannot be meant, that the Witneſſes ſhould propheſie three yeares and a half, and at the end of their propheſie ſhould be ſlain, and lie dead *three dayes* and a *halfe* afterward: But this three dayes and halfe in which the dead bodies of the Witneſſes lie ſlaine, and their dead bodies continue unburied, is the ſame terme of time with that of the Witneſſes propheſie: even all the ſpace that Antichriſt doth poſſeſs the outward Court, and trample under foote the holy Citie.

The

The words being thus explained, we proceed to the Obſervations, which are theſe.

1 *Obſerv.* Firſt, *That the power and greatneſs, the wiſdome and abilities of men, are exerciſed about the dead bodies of the Witneſſes.*

What is all the ſtudie and care that men take, what do they ſpend their time and parts about, but concerning theſe dead bodies; yea, the moſt excellent of men, Nations, Kindreds, and Tongues; theſe with all their dominion and greatneſs, with all their learning and wiſdome, they are all employd about the Carkaſs, or externall forme of things: All the ſyllogiſticall reaſonings and diſputes, all the maximes and rules that worldly men are exerciſed in, what are they, but the very forme and figure, the ſuperficiall and externall part of thoſe things, that the Saints have in their time adminiſtred in: now the Gentiles come to poſſeſs the outward Court, and all their paines and endeavours they uſe about it, to advance it, and make it glorious in the earth.

Secondly, obſerve, *That the great care that thoſe of the Nations and Tongues*, &c. take

take about the dead bodies of the Witneſſes, is to keepe them above ground.

The remembrance and ſight of theſe are very deare and precious to the world: theſe are their very life, peace, and joy, they cannot live or enjoy themſelves without them. The externall formes of Religion, that the Witneſſes have ſometimes given forth their teſtimonie by, and having laid them aſide, the world doth with much greedineſſe take up to uſe them, and to make them their very ſtay & comfort. I have obſerved, that the Saints did never caſt aſide any externall form of Religion, that ſometimes they have been exerciſed in; but worldly Chriſtians did readily embrace them, they uſe them; they keep them above ground, and will not ſuffer them to be put in graves, becauſe they cannot ſubſiſt without theſe, their very life and being is upheld by theſe dead bodies, by theſe Carkaſſes, or outward things. Hence it is, that when the Witneſſes have caſt aſide ſome formall wayes of worſhip; what is the queſtion of worldly profeſſors? what Religion ſhall we be of now, ſay they? when ſhall we be

setled? Alas, their Religion and life is gon, if the *external* form be taken away: They will not suffer these to be put in graves, if they can with all their endeavours keep these bodies above ground: and why? the life and spirit of these things is departed, with the Witnesses laying of them down, so the world is willing to embrace them: So long as the Witnesses used them, and there was some spirit and life in them, it tormented and vexed the worldly people, they continually opposed the Witnesses in those very wayes and formes that now they take up themselves: they only persecuted the spirit and testimony of the Saints, but their Carkases they keep above ground; for alas, take away these, you take away their Religion, their life, and all they have: they have but the outward Court to possess, and if you deprive them of that, they have nothing left: No wonder then, if worldly Christians will not suffer the dead bodies of the Witnesses to be put in graves. Now what is all the work and labour of those that manage the cause of the beast? but this, that after they have slain the testimony of the Saints,

Saints, to advance the fleſhly part, and outward Carkaſs of heavenly things, in relation to their owne advantage.

It's ſaid in verſ. 18. *The nations were angry, for his wrath is come, and the time of the dead, that they ſhould be judged.* All the Ordinances and Worſhips, all the rules and authorities, all the orders and ſervices of Antichriſt, are but *dead* things, and ſhall be judged as *dead*, having nothing of the light or life of God in them. Well may the nations be angry, fret, and vex, and why? the Lords wrath is come upon all Religion, and glorious formes of worſhip, they are judged but as dead bodies, as empty Carkaſes, without any ſpirit or life at all, and the glory of the worldly and carnall Church is now overturning, and all is, becauſe it is but a dead Carkaſs, and ſhall be conſumed.

Thirdly, In that theſe bodies lie unburied three dayes and a halfe, obſerve, *That the dead bodies of the Witneſſes are kept above ground, all the time of Antichriſts reigne.* As before their dead bodies (*viz.* their outward formes of worſhip) did lie in all the ſtreets and 3 *Obſerv:*

dominions of Antichrist: so also are they kept above ground in every age and period of time, in which the beast doth reigne. For these bodies have an agreement with the outward Court, which is given to the *Gentiles* for forty two moneths. This also is the time of the womans being driven into the wilderness a thousand, two hundred, and threescore dayes, *Chap.* 12. 6. where she was nourished for a *time*, *times*, and *halfe a time*, Ver. 14. So that these three dayes holds proportion with the forty two moneths: the same time that Antichrist doth possess the outward Court, so long doth he make use of the bodies of the Witnesses. Then it is not in some particular time, or in some short period, that the Beast shall rise up against the *Witnesses*, but namely all time of his Raigne he shall make warre with the Saints, slay their testimonie, and make use of their dead bodies. And though he could not endure the spirit & truth that the Saints held forth, yet hee knows how to make use of their externall forme and image, which hee will not part withal, so long as he is able to keepe it above ground, untill the wrath

wrath of the Lamb come, and that the *dead* ſhall be judged.

VERS. 10.

And they that dwell upon the earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the earth.

HEre wee have a farther carriage of the Adverſaries towards the dead bodies of the Witneſſes: while they lye in the ſtreet of the great Citie, and are kept from being interred, or put in graves, the men of the earth, they *rejoyce over them, and make merry, and ſend gifts one to another*, becauſe theſe two Prophets are tormented, &c. In the opening of theſe words, obſerve,

1. The perſons brought in here acting: *And they are they that dwell upon the earth.*

2. Their actions: *They rejoyce, make merry, and ſend gifts one to another.*

3. The reason of this their acting; *Because these two Prophets tormented them*, &c.

The first of these to be considered is, who are meant by the persons that are here stiled, the *inhabitants of the earth*: These are meant of worldly Christians, such as serve Antichrist, they are onely earthly and carnall, they are without the Temple of God, they live in the synagogue of Satan. These are said to *dwell upon the earth*, Rev. 12. 12. And *Chap.* 13 8. The Antichristian Church and faction are said to dwell upon the earth, because they are earthly and carnall, in opposition to the Saints, who are said to dwell in heaven. The Witnesses are stiled such as *dwell in heaven*, *Chap.* 18.20. And those that worship the Beast, being their opposites, are stiled, those that *dwell upon the earth*. The Saints under heavenly enjoyments, heavenly discoveries of truth and light, these dwell in Heaven, in the glorious Temple, in the holy tabernacle of God.

But the Antichristian Church, and all the members thereof are cast out of heaven unto the earth, there they inhabite

bite and dwell ; they ſavour of the earth, having earthly enjoyments, carnall delights ; their condition, ſtate, worſhip, and contentment conſiſting all of earthly things. The earth is their portion, and they make their habitation in it.

Secondly, the carriage of theſe earthly men, towards the Witneſſes dead bodies : they *rejoyce over them, make merry, and ſend gifts one to another.* This is an alluſion to the practice of the Jewes, when they had procured deliverance from the contrivances of *Haman*, they ſolemnly feaſted, *rejoyced, and made merry, ſending portions one to another*, Heſt. 18. 19. So when the Lord had reſtored unto the Jewes their land, their Citie, the Temple, and worſhip ; *The people went their way to eate, and to drinke, and to ſend portions, and to make great mirth*, Neh. 8. 12. Suitable hereunto is that of the Prodigall, who when he came home, the Father for joy kils the *fatted Calfe, and they rejoyce and make merry together*, Luk. 15. 24. So here the inhabitauts of the earth doe ſo well reſent their killing, and overcoming the Witneſſes, as that they ſo-

lemnly rejoyce and make merry, even as those that have obtained some eminent deliverance, or that have received some excellent good thing, or as if they had obtained some great and notable victory, they set up some Trophies or Ensignes of Conquest. And this they expresse in a festival manner, *They eate, and drinke, and are merry, and send portions one to another.*

The summe of all is this; that when the Adversaries shall think upon the dead bodies of the Witnesses, that they maintain and keep them above ground without the true life and spirit, they shall exceedingly triumph, and make feasts in token of joy, as in the old time: and if they doe not this literally, yet they shall as much, and as really rejoyce, as they that did such things; and not only so, but do what they can to make others rejoyce with them.

3. Consider the reason why they do thus rejoyce, and that is, *Because these two Prophets tormented them that dwelt upon the earth.* Wee may read *tormented*, or *had tormented*; not that they rejoyced because they were tormented by these Prophets, but because they had overcome,

come, and killed these Witnesses of God, that had alwayes tormented them; now they thought they were rid of them, and should not be troubled with them any more, therefore it is, that they of the earth do so greatly rejoyce. The Witnesses torment the earth by inflicting just punishment and reward upon those that worship the Beast. Their very witnesse and testimony is a great torment to the world. The wine of Gods wrath, and the cup of his indignation shall torment the earth: and what is all this, but the powring forth of the Vials, occasioned by the prophesie of the Witnesses: As they turned waters into blood, and plagued the Earth with all plagues, as we heard before, so they torment the earth by their witnesse and prophesie: Good reason hath the world to rejoyce, when they can hinder the course of their testimomonie, and keepe their bodies out of graves, to their owne advantage and use. From the words thus opened, take these few Observations.

First, observe, *That the people that serve Antichrist are earthly and carnall.* 1 *Observ.*

They

They are a generation that doe arise from the earth, and they are earthly, they neither know nor savour the things of God. Their Church is carnall, their Ordinances are but inventions, their Government is but a worldly power, all the whole forme of service and worship is but of an earthly and humane institution. Their wisdome and knowledge is but of the flesh, the wisdome of this world, and of the first *Adam*, they are not endued with wisdome from on high. All their parts and gifts are but acquired, and made up by art and science, they are not the pure gifts of the spirit, but of a false annoynting, of a common spirit. Indeed these may *cause fire to come downe from heaven in the sight of men, as it's said*, Chap. 13. 13. pretending they have the spirit of God, when they have but a false and seducing spirit, to draw Proselites to themselves. So that all the things these enjoy, are but carnall Churches, invented Ordinances, humane gifts, worldly governments, all proceeding from the earth, are earthly, and shall be cast forth into the Earth againe.

Secondly,

Secondly, obſerve, *That the greateſt joy that Antichriſt hath is over the dead bodies of the Witneſſes.* The greateſt expreſſion of the joy and rejoycing of earthly people, is in ſlaying of the Witneſſes, when they can overcome and trample upon their Teſtimonie, when they can ſuppreſſe the ſpirit of God in them, and ſtop them in the courſe of their propheſie, then they will rejoyce over their dead bodies, and make their Carkaſſes their very life and glory. Theſe of the Earth have no quiet or peace in themſelves, untill by their power and wickedneſſe they have crucified the very apperance of God in theſe two Prophets; and when having ſlaine their teſtimonie, and ſet up their Carkaſs as their form of Religion, then they rejoyce, they ſtir up one another to triumph, and exult, they comfort one another in this great victory. Oh what great rejoycing hath there been in all ages, when the world and men of the earth could at any time ſuppreſſe theſe Witneſſes, it hath been their greateſt aime and ambition; and when they have accompliſhed it, it hath been their greateſt joy and rejoycing. Thirdly, a *Obſerv:*

3 *Obser.* Thirdly, obserue, *That the Witnesses by their propheſie doe moſt of all torment the men of the earth.* The Earth, and the Inhabitants thereof could rejoyce in their earthly enjoyments, in all their carnall actings, and humane inventions, were it not for the teſtimony of the Witneſſes, theſe continually vexe and trouble earthly Chriſtians, and worldly Profeſſors. The men of the Earth would take much comfort and contentment in all their fleſhly worſhip and formality, but that theſe *Witneſſes* are always giving in their teſtimonie againſt their falſeneſſe and emptineſſe of all their performances: But when theſe come and ſay, this is Antichriſtian, to tell the world their Church is carnall, their Ordinances invented, their gifts and abilities are but humane, and their government but worldly; this doth exceedingly enrage and torment the men of the earth. Thus they turn their ſweete waters into blood and contention, as we heard before, and plague the earth with all plagues; they pour out whole vials of wrath upon all the worſhips and ways of Antichriſt. Thus we ſee,

as

as the men of the earth doth overcome and ſlay the Witneſſes: ſo theſe Witneſſes make their part good againſt their Adverſaries. *They reward Babylon as ſhe hath rewarded them, and in the cup wherein ſhe hath filled, they fill to her double,* Revel. 18. 6. And as ſhe hath glorified her ſelfe, and triumphed over the Witneſſes, ſo great ſhall be her torment, her puniſhments ſhall be anſwerable to her pride and tyranny. Therefore when the Witneſſes ſhall by the word of their teſtimonie, cauſe vials of wrath to fall upon Antichriſt, then ſhall the men of the earth be *ſcorched with great heate, and ſhall gnaw their tongues for paine, and blaſpheame God, becauſe of their ſoares and their paines*, Rev. 16. 9, 10, 11. Their hearts ſhal be enraged with rancour and malice, as burning with fire: they ſhall ſpeak evil of God, and gnaw their tongues for anguiſh and vexation of ſpirit. Thus do the witneſſes by their propheſie vexe and torment the Inhabitants of the earth.

VERS.

VERS. 11.

And after three dayes and a halfe, the ſpirit of life from God entred into them: and they ſtood upon their feet, and great feare fell upon them that ſaw them.

WE have ſpoken of the witneſſes propheſying in ſackcloth, of their death & ſlaying, which was a time of mourning & ſadneſſe to them; but of joy and triumph to their adverſaries, who ſport and rejoyce over their dead bodies. Now cometh a ſeaſon wherein theſe poore deſpiſed witneſſes ſhall exult and be glad: when their enemies ſhall be vexed & tormented; for when they had ſlaine the faithfull witneſſes of Chriſt, they thought never to heare of them more, but that which will damp all their mirth & jollitie is this, theſe witneſſes ſhall ſtand upon their feet, and riſe againe. Now of their reſurrection we are to conſider.

Firſt, the *time* when they ſhall riſe, and that's *After three dayes and a halfe.*

Secondly,

Secondly, the *cauſe* or *meanes* by which they ſhall riſe, and that is, *The ſpirit of life from God entred into them.*

Thirdly, we have their reſurrection it ſelfe, expreſſed in theſe words; *And they ſtood upon their feet.*

Fourthly, and laſtly, we have the conſequent or ſequell thereof: *And great feare fell upon them that ſaw them.*

Concerning the *time* or ſeaſon of the riſing of theſe witneſſes, it's expreſſed by *three dayes and a halfe*, which *terme* of time hath been opened already, and as you heard, holds proportion with *forty two moneths*, And with 1260 dayes, and with a *time, times*, and *halfe a time*. All the time of the powerfull raigne of the beaſt, the witneſſes propheſie in ſackcloth, they are alwaies killing and ſlaying, they lie dead in the great Citie, and their bodies are kept above ground for the ſpace of *three dayes* and *a halfe*, which holds a juſt proportion with the time of the womans being in the wilderneſſe, in *Chap.* 12. 14. expreſſed by a *time, times*, and *halfe a time*. After which time of ſorrow and ſadneſſe, that ſhall befall theſe witneſſes, they ſhall rejoyce, for they ſhall riſe againe. Now

Now in that it's ſayd, *After three dayes and a halfe*, it doth ſeem to imply, an earneſt expectation in the witneſſes of their reſurrection, when the time ſhall draw neer, when the laſt period of time ſhall come, of their ſadneſſe and mourning, then ſuddenly they ſhall expect a time of riſing and rejoycing. Before the time they cannot expect deliverance: but when it draweth neer, then they are exceedingly taken up in the expectation of it.

Secondly, the *cauſe* or *meanes* of their reſurrection, *The ſpirit of life from God entred into them.* After this, Πνεῦμα ζωῆς, *ſpirit of life*; or as the Hebrews call it, the *breath of life*; as it's ſayd, *God breathed into man the breath of life*, Gen. 2. 7. when he made man a living ſoule. So when the Lord doth raiſe up his witneſſes from their ſtate of ſadneſſe and ſackcloth, he breathes into them the breath of life. The breath of God, is the ſpirit of God, and the breath of life, is the power and operation of that ſpirit. Life is nothing but the ſoules communion with God. The body is dead without the ſpirit, ſo is the ſoule without God. The conjunction of ſoule and

and body is life; ſo the union of the ſoule with God is divine life. The Pſalmiſt ſaith, *In thy preſence there is life.* And marke it, he doth not ſay, the *ſpirit of prophesie*, ſuch whereby they did only ſee things remotely, foretelling what ſhould come to paſſe in after times: but the *ſpirit of life from God entred into them.* The mighty and powerfull ſpirit of life, cauſeth theſe witneſſes to live: it is not that ſpirit, whereby they ſhould ſay, we ſhall live hereafter, or whereby they ſhould wiſh, O that we might live! but the ſpirit of life, whereby they *doe* live, and they know they live; I ſay, this mighty, powerfull and glorious ſpirit of life, ſhining forth upon their hearts, living and operating in them, this ſhall cauſe them to ariſe from ſhame and ſorrow, even from that meane, low, and poore condition they were in, prophecying in ſackcloth. It is then, the divine preſence, the ſpirit and life of God, the glorious ſhining forth of this face and love, that occaſions the reſurrection of the witneſſes.

Thirdly, we come to the reſurrection it ſelfe, and that is expreſſed in theſe

words; *And they stood upon their feet.* We cannot understand this of a resurrection properly so called; but as the slaying and death of the witnesses was mysticall; such also must their resurrection be. Then it cannot be meant of a bodily or fleshly resurrection; but of that which is mysticall and spirituall; namely, a resurrection from shame and misery, from bondage and weakness, from their meane, low, weake, and sackcloth condition, unto a state of more perfection and liberty, of more glory & light; their condition should be much more glorious and excellent, then it was before. From this expression; *And they stood upon their feet*; note two things.

First, it notes a rising from a poore, low, meane, captivated condition, as plainly appeares from that place, from whence these words are borrowed, *Ezek* 37.10. when the Prophet was commanded to propheſie unto the foure winds, to breath upon the *slaine*, and upon the *dry bones*, that they *might live*. The dry bones, and the slaine are the house of *Israel* under the Babyloniſh captivity, they were as slaine, and as a dead

dead body: (even as the witnesses are under the tyranny of Mysticall Babylon) now it is by the breath of God, entering into these dry bones, that they are made to live: the breath of life being in them, they *stand upon their feet.* That notes their resurrection from the meane and lost condition under the oppression of their enemies. Hence they are sayd, to *arise out of their graves*, vers. 12. So the witnesses being but as dead bodies, and as dry bones, under the tyranny and oppression of Antichrist; but when the spirit of life enters into them, they stand upon their feet, and arise out of bondage & shame, into a state of liberty and glory.

Secondly, to *stand upon their feet*, notes, that they should stand by themselves, they should stand by that wisdome, that knowledge, light and power they should enjoy in themselves; they should stand upon their owne leggs, and not depend upon others; they should not live upon the wisdome, opinion, and knowledge of other men, but upon their owne light and experience in the things of God. The time was, that the Arke was car-

ried upon mens ſhoulders, from place to place, untill at laſt it was brought into the Temple, and then it reſted: So the Saints, while prophecying in ſackcloth, under weake and faint diſcoveries of truth, did much depend upon the judgements and opinions of other men; but now the ſpirit of God ſhall dwell ſo plentifully in them, that they ſhall live upon their owne experience of the light and life of God in themſelves. The ſpirit of life breathing in them, with much life, with much power and evidence, that they ſhall no longer be carried away with the conceits of other men, but ſhall ſtand upon their owne feet. Thus we ſee, that the reſurrection of theſe witneſſes is firſt, from bondage and miſery, unto liberty and freedome. Secondly, from darkneſſe and meaneſſe, unto light and glory.

The fourth and laſt thing here to be conſidered is the *conſequent* or *ſequell* hereof; *And great feare fell upon them that ſaw them.* When the witneſſes were ſlaine, and their dead bodies lying in the ſtreet of the great Citie; The men of the earth could rejoyce, make mer-

ry,

ry, and triumph; but now at the witnesses rising, the case shall be otherwise with them, now they shall feare and tremble, now amazement and astonishment shall take hold of them. When the witnesses were slaine, they thought never to heare of them more, they hoped they should never arise; but behold now they rise againe, and how greatly doth this affright the men of the world; here is terrour and amazement to all that dwell in the earth. Suitable unto this is that passage in *Act.* 5. 5. when that judgement was manifested upon *Ananias*; the Text saith; *Great feare fell upon all that heard those things.* Those persecutours that did vex and trouble the witnesses, they thought they had made sure worke of them, that they had been wholly destroyed, and that they should never more have been troubled with these Prophets; but now to their great griefe and amazement they rise againe, and stand upon their feet; this doth more affright & trouble the men of the earth, then ever their prophesie did.

Having thus unfolded the words, we passe on to the Observations they

offer to our Consideration.

1 *Obser.* First, Observe; *That when the time of the witnesses suffering and sadnesse drawes to an end, there is an earnest expectation in them of their resurrection.* The text doth relate to the time of their resurrection, when their suffering condition shall draw to an end. *After three dayes and a halfe*, &c. There is a *day*, and after that *two dayes*, in which the witnesses are in the middest of their sufferings and persecutions, their evills are multiplyed, and they cannot say when they shall be delivered, and therefore resolve to wait with patience, and submit to the will of the Lord. But when the halfe day shall come, which shall be but short, then these witnesses are brought into a comfortable expectation of a seasonable and speedy deliverance, when they shall plainly see, that the witnesses have been long time in slaying, and have been dead, and now speedily shall revive and rise againe. These shall be able to say, the Lord will cut his worke in righteousnesse. It is sayd, that all *Babylons plagues shall come in one day*, Chap. 18. 8. that is all in some short time, suddenly, and beyond

yond expectation. So ſudden ſhall be the riſing of the witneſſes, when they come to the halfe day, or laſt period of time. Now I am moſt confident, that it is the time of the ſixt Trumpet, in which time the witneſſes are not to be ſlaine, but to ariſe, and aſcend to God, in the cloud; and therefore the great expectation in the ſpirits of many Saints this day, of ſome notable change, and of ſome great manifeſtation of the kingdome of God, doth predict to me, the ſudden riſing of the witneſſes. The three whole dayes of the beaſts raigne are paſt, it's the halfe day, the dividing of time, the time of the image of the beaſt; and therefore the Saints ſhall ſhortly ſing by experience that ſong; *Babylon is fallen, is fallen*, Revel. 18. 2. The Saints may ſing and rejoyce, their time of deliverance draweth neer; the ſpirit of life appeares in ſome of them already, and ſhall ſhortly ſhine forth in others by a diſcovery of that glory of the Lord that's riſen upon them, & theſe ſhall ſhine forth in the brightneſſe thereof. Many things in the conſequent words of the Text will farther manifeſt, that the witneſſes are in riſing.

2 *Observ:* Secondly, Observe, *That the witnesses are enabled to arise by the mighty powerfull spirit of life, from God.* Nothing but the mighty, strong, prevailing spirit of life, can cause the witnesses to arise. There's no motion, but it flows from life, and there's no true life, but it flows from Christ, and his spirit. *The first Adam was made a living soule, the second was made a quickning spirit*, 1 Cor. 15. 45. Christ is alive-making spirit, it is the spirit that makes man to live a spirituall life. This is the true life, the spirit of life; all spirituall actions flow from this life, it is Christ living and acting in the soule. Now it is the abundant flowing forth of this spirit of life, that must cause the witnesses to arise. It was the great and powerfull voyce of Christ, that caused the dead to rise, *Joh.* 5. So it must be the powerfull quickning, inlivening, filling, reviving spirit of life from Christ that brings forth a resurrection to these two witnesses. It is not a small measure of the spirit, neither is it a spirit of prophesie, as to foretel things to come, or to see things at a great distance, that will make the witnesses revive and stand

ſtand upon their feet; but the ſpirit of life, when they ſhall know they live, when all they act & ſpeake flows from that life, their works and ſpeeches are all living, when they are able to ſay, we live, when they can declare the ſpirit of life from God lives in them, then I ſay, it is that cauſeth the witneſſes to ariſe, when this ſpirit lives in them, whoſe property is to quicken, and cauſe all things to live.

Thirdly, Obſerve, *As there is a time when the witneſſes lie ſlaine and dead; ſo alſo there is a time, when they ſhall revive and live againe.* They ſhall not alwayes be troden underfoot by the men of the earth, and propheſie in ſackcloth, and be ſlaine by the beaſt that ariſeth out of the bottomleſſe pit; and their bodies to lie in the ſtreets of the great Citie, that they ſhould alwayes be made a ſcorne to their adverſaries; but they ſhall have a riſing time, when they ſhall caſt off their ſackcloth and mourning, they ſhall ſtand upon their feet and rejoyce; and then their enemies that rejoyced over them ſhall weep and lament. If their enemies did know this, they could not ſo much triumph over them. 3 *Obſerv:*

them. For as the Prophet ſpeakes; *Though they fall, yet they ſhall riſe againe*, *Mich.* 7. 8. Theſe Prophets of the Lord may be eclipſed for a ſeaſon, and they may give forth their teſtimony faintly and weakly, and in much weakneſſe and darkneſſe; but afterward they breake forth in greater luſtre & brightneſſe then ever they did before. Though they for a ſpace lie dead, & their bones are dried (as the Prophet ſpeakes of *Iſrael*) yet the Lord will by the operation of his divine power, and by the ſpirit of life enter into them, he will cauſe their dead bodies to ariſe: So that now they ſhall not act ſo much in the ſtrength and power of the creature, they ſhall not be upheld by the authority, reaſon, judgement, and opinion of other men, but they ſhall *ſtand upon their owne feet*; they ſhall not live upon the ſtrength of mans parts, wiſdome or argument; but upon their own knowledge, experience, and aſſurance of the ſpirit of life from God dwelling in them. Now they ſhall not propheſie or foretell of good things to come, or of deliverance at a great diſtance; but they ſhall act and ſpeake in the name of

of the Lord, from the anoynting that dwells in them, they ſhall onely move, ſpeake and act by that ſpirit of life, that hath raiſed them from the dead.

Fourthly, and laſtly, obſerve, *That the riſing of the witneſſes, is a moſt dreadfull ſight to the men of the earth.* The witneſſes now ariſe from ſhame, oppreſſion and tyranny, and how can it be otherwiſe, but that their enemies that oppreſſed and tormented them, ſhould be much amazed and affrighted. When *Herod* heard of the works of Chriſt, he was much afraid, ſaying, *It is John whom I have beheaded*, Mark. 6. 16. So when the Lord ſhall raiſe up his ſervants from bondage and ſlavery, from darkneſſe and weakneſſe, and ſhall lift them up into a higher condition; what will the world ſay, are not theſe they that we have perſecuted and ſlaine, riſen up in the rule, dominion, and power of the kingdome of Chriſt. The ſight and beholding of this ſtrikes the world dead, at one blow. This ſight is terrible to all earthly men. When the Souldiers came to apprehend Chriſt in the garden, and did but heare Chriſt ſay, *I am he; they fell downe backward*: So when

4 *Obſerv:*

when the men of the earth shall heare and see the poore despised Saints to stand upon their own feet, they shall fall backward; they shall as *Saul* fall flat upon the earth, they shall become heartlesse & spiritlesse, feare and trembling shall take hold on them. The propheſie of the witnesses, though but in sackcloth, was a great trouble to the men of the earth they were disquieted and troubled at that; therefore they were much comforted and refreshed in slaying of them, by hindering them in the course of their propheſie. But now when they shall see them arise higher then ever, O! this strikes the world to the very heart, this is an exceeding terror & amazement to them. There is just cause for the earth to mourne at the rising of the witnesses, because the liberty and glory of these, shall be their bondage and shame: as one of the scales of the ballance goes downe, when the other goes up; so the honour, prosperity, & dignity of these witnesses, and of carnall men, are inconsistent one with the other. Then this amazement falls irrisistibly upon worldly men; fearfullnesse and astonishment

niſhment doth ſurprize them all, paleneſſe of face, and ſadneſſe of heart ſtrikes the men of the earth, when they thought they had ſlaine theſe Saints ſo that they ſhould never riſe more, they thought they had made an utter riddance, never to heare of them, never to ſee them more, unleſſe their dead bodies and carkaſes, to make merry withall: but now that theſe ſhould revive and live againe, the ſight of this, nay the very thought hereof is like a milſtone, that breaks them in pieces, and doth make their hearts to melt, and their ſpirits to faile within them.

VERS. 12.

And they heard a great voyce from heaven, ſaying unto them, come up hither, and they aſcended up to heaven in a cloud, and their enemies beheld.

IN the former verſe we heard of the witneſſes *reſurrection*: here in this verſe, we come to treat of their *aſcenti-*

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on; wherein we have an evident alluſion to the reſurrection and aſcention of Chriſt. *And they heard a great voyce from heaven, ſaying, Come up hither*, &c. In which words conſider.

Firſt, the cauſe of the witneſſes aſcention; *They heard a voyce from heaven*, &c.

Secondly, the aſcention it ſelfe; *And they aſcended up to heaven in a cloud.*

Thirdly, we have a ſpeciall Adjunct of their aſcention; *And their enemies beheld them.*

We are no more to underſtand this aſcention of theirs in the letter, then we did of their reſurrection: but as we underſtood before a myſticall reſurrection; ſo now underſtand a myſticall aſcention alſo: Their killing was myſticall, as being ſlaine in their teſtimony, ſo of neceſſity, we muſt underſtand their reſurrection and aſcention to be myſticall. This having been formerly inculcated, and now alſo premiſed, that we are to enquire after a myſticall aſcention. We proceed to ſpeak of the firſt thing; *viz.* the cauſe or meanes of their aſcention. *And they heard a voyce from heaven, ſaying to them, come up hither.*

ther. In these words observe.

First, a *voyce.*

Secondly, from *whence* it comes.

Thirdly, to *whom* it speakes.

Fourthly, *what* it speaks.

The *first* thing to be taken notice off is the *voyce:* This *voyce* is no other then the very call of God, the appointment of the Lord. The great voyce of his spirit; 'Tis not like the still voyce, in which God did impart his minde to *Eliah*, or the voyce speaking behinde his people; but a great and mighty voyce, like the sound of a Trumpet, as it's expressed in *Revel.* 4. 1, 2. This is a translating voyce, changing the Saints into the voyce it selfe, they are such as the voyce is, as *John* confesses; *immediatly*, saith he, *I was in the spirit.* This voyce is the breathing forth of the spirit of God, the spirit of the Lord appointing, calling, enabling, directing the witnesses to ascend up to heaven, and accordingly they doe ascend.

Secondly, the place from whence this voyce cometh, that's from *heaven*, that shews it is a most eminent, powerfull, and certaine voyce. It's the voyce of *righteousnesse revealed from heaven*, it's full

full of certainty, *the mouth of the Lord hath ſpoken it*, it's full of excellency, coming from the *excellent glory*, it's powerfull and full of majeſty, it comes from heaven, and brings the power of heaven along with it, it prevailes in the thing, unto which it was ſent, it commands all, it carries all before it. All the power of the earth is not able to withſtand this great voyce.

Thirdly, take notice unto whom this voyce is ſent; it ſpeaks *unto them*; namely, the *witneſſes* and faithfull ſervants of the Lord. This voyce ſpeaks onely to the holy ones of God, none elſe can underſtand it's language. Thoſe that accompanied *Paul* in his way to *Damaſcus* in *Act.9. heard a voyce, but ſaw no man*, neither did they underſtand the meaning of the voyce, that was ſpoken to *Paul*. So the men of the earth, may heare the outward ſound of this voyce, but they underſtand it not, neither is it ſpoken to them; it's onely ſpoken to the witneſſes, and they heare it, it's directed to them, and they onely underſtand it.

Fourthly, what *direction* doth this voyce give forth; it calls the witneſſes

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to *aſcend*, ſaying, *Come up hither*. As if the Lord had ſaid; Come my people, you have been clothed in ſackcloth and aſhes, you have been made the reproach of the world, and the Gentiles have trampled you under their feet, you have lived upon the authority and opinion of men, you have lived much below in the earth, you have lived too far and remote from my ſelfe, you have mourned, as in the abſence of the bridegroome; but now you ſhall live ſo no longer; *Come up hither*; live in me, in my glory, in my ſpirit, in my ſtrength, in my kingdome; you ſhall have liberty, peace, and joy in me: come up to me, from under the captivity of *Babylon*, from under the oppreſſion of *Egypt*, from amidſt the filthineſſe of *Sodome*: come now, enjoy my ſelfe, my wiſdome, my ſtrength, my kingdome: you ſhall now live upon my holy mountaine, and there ſhall be no deſtroying beaſt, you ſhall not be deſtroyed by your adverſaries, neither ſhall the beaſt, that aſcendeth out of the bottomles pit be able to make war with you, to overcome, and kill you any more. Here is the voyce of the Lord,

powerfully calling, the boſome of the Lord opened in goodneſſe and love, the face of God ſhining forth in beautie and ſweetneſſe, the hand of the Lord effectually reached out, here are the gates of the new *Jeruſalem*, and of the kingdome of Chriſt ſet wide open, and all comprehended in this moſt excellent and precious, in this moſt tranſcendent and glorious voyce of the Lord, expreſſed in theſe words, *come up hither.*

Thus we ſee by what means the witneſſes are made to aſcend. The mighty voyce of the ſpirit of the Lord, enabling, calling, and directing them. It comes from heaven; having the majeſty, power, certainty of heaven with it. It ſpeaks to the witneſſes only, becauſe they onely underſtand it, therefore directed to them. And the glorious direction it gives forth, it calls up the poore deſpiſed ſervants of the Lord, to live in the power and kingdome of Chriſt, ſaying, *Come up hither.* We now goe on to that which follows.

The ſecond thing to be conſidered is the aſcention it ſelfe; *And they aſcended up to heaven in a cloud.* In the conſideration

tion hereof, wee may conſider three things.

Firſt, their *action*, they *aſcend.*

Secondly, the place whether, that's *up to heaven.*

Thirdly, the manner of their aſcention, *It's in a cloud.*

Their action is to *aſcend*, which ſignifies ſome greater acceſſion of honor, dignity, greatneſſe, and proſperity. When *Nebuchadnezzar* once ſaid, *I will aſcend up to heaven, I will exalt my ſelfe above the clouds*, Iſa. 14. 14. it's meant that he would in his heart be greater in name, honour, ſtrength and dignity, then he had been formerly.

So the *Witneſſes* ſhall aſcend into a ſtate and condition, much more excellent then they had before enjoyed. This aſcention is diametrically oppoſed to their ſack-cloath condition, to that meane and low condition theſe *Witneſſes* had lived in, while they were under the power and raign of the beaſt. This aſcention is not a carnall or bodily tranſmutation, or a motion from place to place, but of a mutation of ſtate and condition; 'tis an aſcention unto more liberty, freedome, know-

ledg, strength and glory then they had lived in before.

Secondly, the place unto which they are to ascend, and that's to *heaven*; the kingdome of Christ is mystically called *Heaven*. The Saints are said to dwell in *Heaven*, as Antichrist is said to dwell in *Earth*; the meaning is, they shall ascend into a more heavenly condition, of liberty, power, strength, wisdome, knowledge, light, and life. They shall come to possesse the Kingdome of Christ, and enjoy all the immunities thereof. They shall live more in heavenly discoveries of God and Christ, and his will: their externall peace, and internal glory shall be very heavenly and glorious. And in this respect the Saints that shall sound forth the everlasting Gospel, are said to be in the midst of heaven, *Chap.* 14. 6. The Saints are called *Heaven* it selfe, *Chap.* 18. 20. The multitude of Saints that shall sing *Allelujah's* and praises unto God, upon the destruction of *Babylon*, are called a *people that dwell in heaven*, Chap. 19. 1. because they live in heavenly enjoyments and praises. So here the Witnesses are said

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to *aſcend up to heaven*, in reſpect of that heavenly and glorious condition and ſtate that the Lord will advance his people unto, when hee ſhal wholly break the power of the beaſt, and advance his people to partake of the glory and dignity of his owne kingdome.

Thirdly, wee have the *manuer* how theſe *Witneſſes* aſcend, that's in a *cloud*. This great thick *Cloud* that God draws over the Earth, and with which he doth over-ſhadow the face of all things; this is that darkneſs, that confuſion, diviſion, conteſt, warre, envie, this I ſay, is that dark cloud, that the Lord hath drawn over the face of the Earth. Hath not God drawn this black cloud upon the affairs, counſels, wiſdome and actions of men; the order, government, peace, proſperity of the world is all over-ſhadowed, men know not where they are, nor what they doe, when they goe too faſt, nor when too ſlow; the very hearts and affections of men are divided, the world is full of conteſts and wars, and confuſions; and there is ſuch a miſt upon mens ſpirits, that they ſcarce know which way to turn themſelves. It's in

this cloud of confuſion, in which the *Witneſſes* do aſcended. We cannot but remember that the Lord brought his people from Ægypt, by dividing of the Sea, by ſeparating of the great waters: ſo wil the Lord raiſe up his Saints by dividing of the men of the earth, the great Sea, or peoples of the earth, by dividing of them, by confounding of the wiſdome and policie of the world, by daſhing one part of the earth againſt another; I ſay in this manner, and by this means, the Lord will cauſe his faithfull ones to aſcend.

Laſtly, we have that ſpecial *Adjunct* that is hereunto annexed: *And their enemies beheld them.* By their *enemies*, we are to underſtand *People, Nations, Kindreds, and Tongues*, with all the inhabitants of the Earth: All worldly, carnall, Antichriſtian men, theſe ſhall *behold them* to their griefe and vexation. This is mentioned firſt, as to the torment and exceſſive grief that the Adverſaries ſhall take, when they ſhall ſee them that they have deſpiſed, trampled upon, and contemned, to be lifted up, to aſcend unto honour and dignity, unto life and glory. And ſecondly,

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it's mentioned in the praise and happinesse of those that doe ascend in the view of their Adversaries: As the Prophet makes it an augmentation of bounty, that the Lord shou'd *spread his table in the midst of his foes*, Psal. 23. So this is an addition to their honour, they shall ascend in the midst of their Adversaries, in their view, and before their eye. This is the saddest sight that earthly men can behold; they shall see them ascend, and shall not be able to stop their passage: this shall be as worm-wood, as gall and bitternesse to their spirits, this shall even make them gnash their teeth, but they shal not be able to help themselves. The words being thus far opened, we now come to raise some observations from them.

First, observe, *That the Witnesses are enabled to ascend by the powerfull voyce of the spirit of God.* They can never rise nor ascend, until they are called up to the Lord by this great voyce, this loud heavenly voyce, this voyce of Majestie and glory. Antichrist was able to suppresse and keepe under these two Prophets of the Lord, untill the Lord comes and raises them up by his owne 1 *Observ:*

voyce and command. If all the world ſhould call uponthem to ariſe, they could not, untill the Lord ſpeake the word, and ſay, *Come up hither.* When the Lod ſpeaks with a heavenly voyce, it is ſo full of love and joy, of light and life, that every thing in the hearts of his, doe heare his voyce; every faculty, every member, all parts heare and obey. The ſoule is never willing to aſcend, untill the Lord calls by his eternall voyce, and that hath ſuch force and power, ſuch excellency and and majeſtie, that it removes every obſtacle out of the way, and ſets aſide every thing that would hinder. And again, this voyce is ſo great, ſo powerfull, carries with it ſo much authority, that the men of the Earth cannot hinder their riſing. If the Lord ſpeak with a powerful voyce to the world, to *Antichriſt*, to the men of the Earth; *Let my people aſcend, let them come up hither*, all the force, power, policie of men ſhall not hinder them. This voyce is dreadful to the men of the earth, and doth ſo much affright them, that they are forced at laſt (as once *Pharaoh* was) to let the *Iſrael* of God goe, and aſcend out of *Ægypt* to

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Jerusalem, from bondage to liberty, from weakness to strength, from persecution to dominion, from light to darkness, from Earth to Heaven. Now the Saints are taken up to live in heavenly comforts and joyes, in heavenly discoveries of light and life, in heavenly immunities and priviledges. And all this is done by the great, the mighty, and powerful voyce of God.

Secondly, observe, from the ascention it selfe; *That the Witnesses have their time of triumph and rejoycing, as well as they have a time of sack cloath and mourning.* When they ascend, they shal shake off their sack-cloath and mourning, they shal ascend farre higher, unto an estate of more liberty, honour, peace, and glory, then their former estate was. They shall not alwayes be made the scorne and reproach of the world, and be trodden under foot of the *Gentiles*, and be driven into the Wilderness, and their dead bodies to lye in *Ægypt* & *Sodome*, and their Adversaries to make merry, and rejoyce over their Carkasses; but they shall be advanced above all the pride & scorn of their adversaries: wel may their enemies vexe and storm at them, but they are above their reach and danger; these *Witnesses* 2 *Observ:*

shall be cloathed with honour and dignity, for all the wrongs and injuries their Adversaries have put upon them. Now they shal sit upon Christs throne, weare Christs crown, enjoy Christs kingdome: now they shal quit the Earth, and ascend farr above men and feares, above griefs and troubles, above shame and contempt; to live more in God & Christ, to enjoy more of his life and righteousnesse, to become more inheritors of his Kingdome and glory.

3 *Observ.* Thirdly, In that the *Witnesses* shall ascend up to *Heaven*, observe, *That the state and condition the Saints shall ascend up into, is most heavenly and glorious.* The Saints shal not dwell in the earth, their faces shall not looke downward, but their nature and priviledg is now to ascend to *Heaven*, unto heavenly priviledges and immunities, unto heavenly life and joy; great shalbe their enjoyments, when they shall ascend above the oppression of men, or the powers of flesh and hel; great shalbe their deliverance in respect of external liberty and peace, and also of internal light and glory.

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The externall glory, liberty, and redemption that ſhal attend the Saints in this heavenly condition that they are inſtated in by this aſcention, wee may conſider in theſe particulars following.

Firſt, theſe *Witneſſes* upon their aſcention ſhalbe delivered from the oppreſſion of their Adverſaries. The oppreſſion of *Ægypt*, *Aſſyria*, and *Babylon* ſhall all ceaſe, and be broken in pieces *My people went downe to Egypt, and the Aſſyrian oppreſſed them without cauſe: Now therefore what have I here, ſaith the Lord, that my people are taken away for nought; they that rule over them, make them to howle*, Iſa. 52.4,5. *Behold I will bring them againe out of the land of Egypt, and gather them from the coaſts of Aſſyria; and the pride of Aſſyria ſhall be broken, and the Scepter of Ægypt ſhall depart away*, Zach. 10.10,11. ſee alſo *Iſa.* 10.24,25,26,27. *And this proverbe ſhall be taken up againſt the King of Babylon, and it ſhall be ſaid, How hath the oppreſſor ceaſed, and the golden Citie: the Lord hath broken the ſtaffe of the wicked, and the rod of the rulers*, Iſa. 14.4,5.

Ægypt, *Aſſyria*, and *Babylon* were the mightieſt

mightiest Oppressors of the people of *Israel*, by which are typified those Antichristian powers that have overcome and killed the faithfull Witnesses of God. But now these oppressors shall cease, and the golden Citie, that Ecclesiasticall or Church-estate shal cease, and the Saints that have been oppressed shall goe free, the Lord wil take off the yoak of their burthen, and break the staffe of their shoulder, those that ruled over them, and were their taskemasters, shal be trodden down as mire in the streets.

Secondly, God will make those that have persecuted and trodden under feet the Witnesses, to serve and obey them. *For the Lord will have mercy on Jacob, and will yet chuse Israel, and set them in their owne Land, and the strangers shall be joyned with them, and they shall cleave to the house of Jacob: and the people shall take them, and bring them to their place: and the house of Israel shall possesse them in the land of the Lord for servants, and handmaids: and they shall take them Captives, whose Captives they were, and they shall rule over their oppressors,* Isa. 14. 1, 2. *For that nation that will not serve*

ſerve thee ſhall periſh; yea thoſe nations ſhall utterly be waſted: The ſonnes of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves downe at the ſoles of thy feete, and ſhall call thee the Citie of the Lord, Iſa. 60. 12. 14. *The nations ſhall ſee, and be confounded at all their might, they ſhall lay their hand upon their mouth, their eares ſhall be deafe, they ſhall licke the duſt like a Serpent, they ſhall move out of their holes like wormes of the earth, they ſhall be afraid of the Lord our God, and ſhall feare becauſe of thee,* Mica 7. 16, 17.

When Chriſt ſhall put his Scepter into the hands of his people, the men of the earth ſhall bow downe themſelves, and ſubmit to their authority; the very ſpirits of men ſhall fall downe and ſtoope before the Saints.

Thirdly, the Saints ſhall be abundantly bleſſed in peace and quietneſſe, they ſhall have reſt from all their enemies. *And it ſhall come to paſſe in that day, the Lord ſhall give thee reſt from ſorrow, from feare, and from bondage,* Iſa. 14. 3. *The wolfe ſhall dwell with the Lamb,*

Lamb, and the Leopard shall lie downe with the Kid, and the Calfe, and the young Lion, and the Fatling together, and a little child shall lead them: And the Cow and the Beare shall feede, and their young ones shall lie downe together; and the Lion shall eate straw like the Oxe: And the sucking childe shall play on the hole of the Aspe, and the weaned child shall put his hand on the Cockatrice den: They shall not hurt nor destroy in all my holy mountaine, Isa. 11. 6, 7, 8, 9. And againe, *I will extend peace to her, like a river, and the glory of the Gentiles like a flowing streame,* Isa.33.20 Isa 66. 12.

These Scriptures I know are mysterious, and there is a spirituall meaning of them: but they are also true in the letter, and hold forth that externall peace and rest, when the Lord shall cause his people to ascend farre above the power and malice of all their adversaries: then hee will so take away that wolvish and ravenous disposition of worldly men, that his people shall live in peace and quietnesse among them.

Fourthly, the Lord will raise up his people from reproach and shame, unto

unto a ſtate of dignity and honour. *For Zions ſake will I not hold my peace, for Jeruſalems ſake I will not reſt, untill the righteouſneſſe thereof goe forth as brightneſſe, and the ſalvation thereof as the lamp that burneth: And the Gentiles ſhall ſee thy righteouſneſſe, and all Kings thy glory: And thou ſhalt be called by a new name which the mouth of the Lord ſhall name: And give the Lord no reſt till he eſtabliſh, and till he make Jeruſalem a praiſe in the Earth*, Iſa. 62. 1, 2. 7. *And yee ſhall leave your name for a curſe to my choſen* (ſpeaking of the Adverſaries) *for the Lord will ſley thee, and call his ſervants by another name*, Iſa. 65. 15.

By theſe Scriptures it appears, that the Lord will not alwayes give up the *names* of his people to reproach and infamie: they ſhall not alwayes lie under ſhame and diſgrace; but when the Lord ſhall lift up the head of his poor deſpiſed people, they ſhall have another name, which the Lord himſelf ſhall name, a name of praiſe and glory; when the Lord ſhall adorne his Spouſe with the brightneſſe of the ſun and make her terrible as an army with banners, then the daughters that ſee her

her shall blesse her, and the Queens and Concubines, they shall praise her.

This shall be the state and condition of the Witnesses, when they shall ascend up to heaven, to live in heavenly enjoyments, or liberty and freedome, in respect of their outward and externall glory: they shalbe freed from the oppression of their Adversaries. Their enemies shall serve them; they shal abound in peace, and be blessed in praises.

Now it followes, that wee speake something of their internal glory and excellency that they shal be advanced unto: And that you may, take in these particulars following.

First, the Saints shall abound in heavenly knowledg and understanding of the mysteries of truth. *The earth shall be full of the knowledge of the Lord, as the waters cover the Sea*, Isa. 11. 9. *And he will destroy in this mountaine the face of covering cast over all people, and the Veile that is spread over all nations*, Isa. 25. 7. *Moreover, the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of seven dayes,*

dayes, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound, Iſa. 30. 26.

There hath been a vaile of covering ſpread over all Nations, and that by the operation of the man of ſinne: but now the vaile ſhall be taken away, and the light of one day ſhall be as the light of ſeven, there ſhall be a perfect diſcovery of light, a perfection of truth ſhall appeare in the Saints.

Secondly, the Saints ſhall be taken up into higher enjoyments of ſpirituall comfort and joy, by a clearer apprehenſion of divine love, then when they ſate mourning under the ſenſe of their owne defects. *And the ranſomed of the Lord ſhall returne, and come to Zion with ſongs, and everlaſting joyes upon their heads: and they ſhall obtaine joy and gladneſſe, and ſorrow and ſighing ſhall flie away*, Iſa. 35. 10. and *Chap.* 51. 11. *And the dayes of mourning ſhall be ended*, Iſa. 60. 20. *And God ſhall take away all teares from all faces, and the rebuke of his people ſhall be taken away from the earth*, Iſa. 30. 8. *And GOD ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow*

nor crying; neither shall there be any more paine, for the former things are passed away, Revel. 21. 4. *And the inhabitant shall not say, I am sicke, the people that dwell therein shall be forgiven their iniquity*, Isa. 33. 24.

All which places shew, that when the Saints shall be delivered from the spirituall captivity of *Babylon*, they shal have no more occasion of sorrow, those evills that exposed them to reproach and persecutions, which lay so heavy upon them; and those evills that caused them to shed so many tears shall be all done away, they shall not now be grieved under oppression, and crying for deliverance: *For their Officers shall be peace, and their Exactors righteousnesse, righteous ones shall have the dominion.* Neither shall the Saints live under any such apprehension of sinne as now, which causes soule sicknesse: for their iniquity shall be done away, and they shal enjoy spiritual freedome and comfort.

Thirdly, the Saints shal act more in the power of God, and lesse from selfe and creature. *And he that is weak among them at that day, shall be as* David, *and*

and the houſe of David *ſhall be as God, as the Angell of the Lord before him*, Zech. 12. 8. *For there the glorious Lord will be unto us a place of broad rivers, and ſtreams, wherein ſhall goe no Galley with oares, neither ſhall gallant ſhips paſſe thereby: Their tacklings were looſed, they could not well ſtrengthen their maſt, they could not ſpread their ſaile; Then is the prey of a great ſpoyle divided, and the lame take the prey*, Iſa. 23. 21. 23.

The weake and the feeble ſhall be filled with ſo much grace, majeſtie, authority, ſtrength, and truth, that as the very Angels of God, they ſhall be carried forth in the moſt heroicall and divine vertues, that the moſt weak and impotent ſhal be able to take the ſpoyle, and ſeize on the prey of divine things; they ſhal not ſaile in any gallant Ship of outward enjoyments, there ſhal be no rowing of the Galley with oares of creature-ſtrength and ability: but they ſhal goe forth in the name of the Lord, and ſhal in his ſtrength alone performe all their undertakings.

Fourthly, and laſtly, God ſhal more immediately communicate all know-

ledge, comfort, strength, and all divine grace unto his people, then hee hath formerly done. The Saints shall enjoy divine things, by a more neer and intimate way from Christ, then formerly they have done: They shall not so much rejoyce in the externall part or out-side of things, as in the indwellings of the spirit and life of God within them. *The Sunn shall be no more thy light by day, neither for brightnesse shall the Moone give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory: Thy Sunne shall goe no more downe, neither shall thy Moone with-draw it selfe: for the Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended*, Isa. 60. 19, 20. *And I saw no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it: And the Citie had no need of the Sunne, neither of the Moone to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof: And the Nations of them that are saved shall walke in the light of it, for there shall be no night there*, Rev. 21. 22, 23.

When all external means and wayes

shall

ſhall ceaſe, God and Chriſt ſhal be all in all to his Saints. The earthly Jeruſalem had a Temple, and viſible ſigns of Gods preſence in it: but now in the new and ſpiritual *Jeruſalem*, that ſhall come down from above, this heavenly frame and condition that the Saints ſhal aſcend into, after the Witneſſes ſhall ariſe, it ſhall be more heavenly and divine, more pure and ſpiritual, then ever they enjoyed before; yea, all their wayes and worſhips ſhal be more holy and ſpiritual; their light and communion with God and Chriſt ſhal be ſuch, as that they shal not need any outward or external meanes. They shal not be over-shadowed by the night of ignorance, or perſecution, or darkneſſe, but shal be filled with the in-dwelling of God, and of the Lamb, and they shal walk in the glory of that divine light.

This and much more might be ſpoken of the glorious condition of the Saints, when they shal aſcend up to heaven, to live in heavenly enjoyments and priviledges, both of externall liberty and peace, and alſo of internall light and glory. This is part

of the glory of the new *Jerusalem*, and of the Kingdome of Christ, when Antichrist shall be throwne downe from his throne and authority; and when Christ shall be exalted, and the Saints possesse his Kingdome. Wee now proceed to the next observation.

4 *Obser.* Fourthly, do the Witnesses ascend in a *Cloud*? then observe; *That in the middest of the great confusion and darknesse upon the face of the world, shall the Witnesses ascend.*

There is a great thick cloud of darknesse, distraction, division, and confusion upon the minds and actions of the men of the earth this day: Now I say, that in these thick mists and fogs of trouble and contention, the Witnesses daily get ground, and arise higher and higher, and ascend gradually every day, though the world neither sees it, nor knows it. *Israel* of old passed through the Wilderneſse, untill they came to *Canaan* by the conduct of a cloud: So this cloud that hath this day over-shadowed the world, shall not passe away, untill the *Israel* of God are ascended up to the

the land of *Meſſiah*, our new *Jeruſalem*. Suitable unto our purpoſe is that place, *Iſa.* 51. 9, 10. *Awake, awake, put on ſtrength, O arme of the Lord. Awake as in the ancient dayes: Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it that hath dryed the Sea, the waters of the great deep? Thou haſt made the depth of the Sea a way for the ranſomed to paſſe over.*

God hath ſeemed in former times, as it were, to be aſleep, as if he had altogether forgotten the ſorrows and ſufferings of his people. But now, when the Lord ſhall arm himſelfe with power, and cloath himſelfe with ſtrength as with a garment: as in the generations of old, or auncient dayes, when thou didſt cut *Rahab*, and wound the *Dragon*, that's meant of *Ægypt* and *Pharaoh*. And how was this done? by dividing of the waters, and drying up the Sea, he reſcued his people from the bondage of *Pharaoh*, and the oppreſſion of *Ægypt*. Thus God delivered his people from the captivity of *Babylon* by the ſame power, as in the ancient dayes. Now in the ſame manner, when the Lord ſhall re-

deeme his people from those burthens of spirituall captivity that his people have endured under the tyrannicall dominion of Antichristian *Babylon*, God will dry up the Sea, and divide the waters; that is, he will wast and consume the state and strength of man, and divide Peoples and Nations one against another, a thicke Cloud of darkenesse shall over-cover them all: what a grosse thick Cloud hangs over all men this day, upon all their Actings, Counsels, and Designes: Most men grope in the darke, and know not what they doe; what a darke cloud of feare, anger, division, contention, disquietnesse and confusion of face, is this day upon the men of the earth.

Now in the midst of these confusions and divisions aomngst the men of the world in these Clouds of darkenesse, the faithfull Witnesses of Christ, they get ground, and ascend higher and higher, untill at last they shall fully ascend up unto the heavenly state and glory of Christs kingdome. The Witnesses ascending in a Cloud, the world sees it not, 'tis a misterie that few understand. Then this thick cloud

of

of darkneſſe, fear, diviſion and confuſion upon the world, doth plainly demonſtrate, that the Witneſſes are now ariſing, ſhaking off their ſackcloath, and mourning, and are now aſcending up to Heaven, to live in, and enjoy the Kingdome of Chriſt, to enjoy that freedome and peace, that light and glory that we laſt ſpake of.

Fifthly, and laſtly, do the enemies of the Witneſſes behold their aſcending up to Heaven? Then obſerve, *That all the power and policie of the Enemies of the Witneſſes, ſhall not be able to hinder their aſcention.* The Adverſary doth behold them, doth ſee them get ground, ariſe, and aſcend, and faine would hinder them, but cannot. This is the greateſt and moſt amazing ſight that ever the world did ſee, the ſaddeſt ſpectacle that ever it beheld; this fills the earth with aſtoniſhment and trembling, to perceive the riſing and aſcending of theſe Witneſſes formerly ſlain, and it cannot in the leaſt retard or hinder them. This ſhall be the very glory and triumph of the Saints, that they ſhall aſcend in the view and ſight of all their Enemies, that hated, perſe-

persecuted, and killed them. Now as it was the sport and joy of these Enemies to kill and slay these Witnesses, how much more will it be their griefe and torture, to see them arise from the dead, and ascend into honour.

It could not be more grievous to *Haman*, to see *Mordecai* advanced, then it amazeth the world to see these ascend, and that in their sight and presence. This shall be the honour and joy of these Witnesses, that they shall ascend in the view and sight of their Adversaries; who shall look on them, and be exceedingly troubled and vexed, but yet shall not be able in the least to hinder them, from ascending into the glorious liberty, peace, light, and comfort of Christs Kingdome..

VERS.

VERS. 13.

And the ſame hour was there a great earth-quake, and the tenth part of the Citie fell, and in the Earth-quake were ſlaine of men ſeven thouſand, and the remnant were affrighted, and gave glory to the God of heaven.

HAving ſpoken of the reſurrection and aſcention of the Witneſſes, we now come to handle the great and notable effect that ſucceedeth thereon, together with ſeverall conſequents thereunto annexed. *The ſame hour there was a great earth-quake, and the tenth part of the Citie fell*, &c. In the handling of which we may conſider,

Firſt, the time of this Earth-quake, in theſe words; *And the ſame hour*, &c.

Secondly, the *Earth-quake it ſelfe*, mentioned in the Text, *there was a great Earth-quake.*

Thirdly, the conſequents thereunto annexed, and they are three.

1. *The tenth part of the Citie fell.*

2. *Seven*

2. *Seven thouſand men are ſlain.*

3. *The affrighted remnant give glory to God.*

But firſt, of the time, *The ſame houre there was a great Earth-quake.* This terme of time is not to be taken reſtrictvely, as if it ſhould be meant of an hour conſiſting of ſo many minutes. Some read *the ſame day*; neither may wee take it for a naturall day of twenty foure hours. It is an indefinite ſpeech, and holds no certainty for the ſpace of time: but it imports, that the time of this great Earth-quake ſhould anſwer the time of the Witneſſes riſing and aſcending up to heaven. Thoſe words expreſſed in *Chap.* 17. 12. *Theſe receive power one houre with the beaſt*, import the ſame, meaning the whole terme of their raigne with the beaſt.

Secondly, the earth-quake it ſelfe follows: *And there was a great Earth-quake.*

The naturall cauſe of an *Earth-quake* is, when the wind is pent up in the bowels of the earth, and ſeeking vent from thence, breaks forth into violent concuſſions and motions, ſo that the earth ſhakes and rends, contrary to its naturall

naturall firmeneſſe and ſtability. Of ſuch an Earth-quake we reed, *Amos* 1. 1. And the like appeared when Chriſt aroſe from the dead, as it's recorded, *Mat.* 28. 2.

But here we are to underſtand a *myſticall* and *ſpirituall Earth-quake*; a ſhaking of Kings, Kingdomes, States, Powers, Formes, Governments, and the very dignities, orders, ſtrengths, and comforts of men. The ſame Earth-quake is meant, *Chap.* 6. 12. And *Ch.* 16. 18. Thus the Lord ſaith, *He will ſhake the Heavens and the Earth, and the Sea, and the dry land, & all nations*, Hag. 2. 6. This was partly fulfilled when Chriſt came in the fleſh, the heaven of Ceremonies and ſhadows, and of all the Jewiſh worſhip was ſhaken and aboliſhed; and alſo the earth was ſhaken, both Sea and dry land, all the whole earth was full of great commotions and ruines. But this is again to be fulfilled; yet once more will the Lord ſhake heaven and earth: The heaven of Antichriſts worſhip, Church, forme, order and government: And the earth alſo, all thoſe worldly powers that have engaged to uphold and

manage

manage the cauſe of the Beaſt; theſe powers, dominion, authorities and ſtates ſhall be ſhaken alſo. Thus we ſee what wee are to underſtand by this Earth-quake, the great commotions and troubles that ſhal even rend & tear the earth in pieces: all its order, power, government and dominion, both in Church and State ſhall be broken, all ſhalbe turned upſide down by theſe violent breakings forth, that ſhal happen upon the world at the riſing and aſcending of the Witneſſes.

In the third place we have the conſequents of this great Earth-quake in theſe words; *The tenth part of the Citie fell, and in the Earth-quake were ſlaine of men ſeven thouſand; and the remnant were affrighted, and gave glory to the God of Heaven.*

This firſt conſequent in order is this, *The tenth part of the Citie fell.* Whereof we are to take notice of three things, *viz.* what is meant,

First, by the *City.*

Secondly, by the *tenth part.*

Thirdly, by the *fall thereof.*

First, this *City* is great *Babylon*, mentioned in *Chap.* 17. 5. which is meant of

of the whole univerſall power, dominion and territories of the Antichriſtian Church and State. The nations combined together, and gathered into a Church, worſhipping the Beaſt and his image, ſubmitting to his rule and government; this is the great Citie *Babylon*, of which we have ſpoken already, from *verſ.* 8. Though *Rome* it ſelfe hath myſtically ruled over the Nations, hath been the riſe of abominations, and therefore in ſome ſenſe, is meant by the Citie: yet it cannot be taken ſo reſtrictively, but it takes in the whole State and Church of Antichriſt, that is called this Citie, the mother of Harlots, that hath corrupted the earth with her abominations.

Secondly, the *tenth part* of the Citie (the principall thing here to be enquired after) is variouſly interpreted. Some would have the tenth part to be meant of the Levites part, ſuch a part as was offered to the Prieſts under the Law, as a maintenance of the legall Prieſt-hood. So that hereby the lot or portion of the Prieſt-hood, the chiefeſt and moſt devoted part ſhould fall; that the tribute of Tythes or tenths, where-

by

by the *Antichriſtian* Miniſtry was maintained, ſhould fall, and utterly be withheld at the riſing, and aſcending of the Witneſſes. But by the *tenth part* of the Citie, we may underſtand of the tenth part of the Nations and Peoples that were devoted to the ſervice of Antichriſt. In *Chap.* 17.13. Ten kingdoms give up their power and ſtrength to the beaſt, to ſerve and worſhip him. Now the tenth part of thoſe Kingdomes, Nations, or Peoples, that have wholly given up themſelves to Antichriſt, and have reſigned up their rule, and authority, their worſhip and ſervice to the Beaſt, theſe are here called the *tenth part of the Citie.*

Thirdly, this *tenth part* ſhall *fall* by with-drawing themſelves from the yoake and bondage of the ſervice of Antichriſt, as it's foretold of them in *Chap.* 17. 16. *Theſe ſhall hate the whore, eate her fleſh, and burne her with fire.*

Thoſe tenne kingdomes or nations that had formerly given up all their ſtrength and power to the Beaſt, and did formerly ſupport Antichriſt, now they ſhall withdraw themſelves again, now they ſhall with one conſent pre-

pare

pare themſelves for her deſtruction. *For God hath put into their hearts, to fulfill his will, and to agree, and give their kingdome unto the beaſt, untill the words of God ſhould be fulfilled*, Chap. 17. 17. The Lord in juſtice gave over the nations to be ſervile to Antichriſt, for an appointed time, untill he had executed all his cruelties, and enjoyed his dominion and tyranny over them; ſo at the end of his determined time, God will put it into the hearts of the nations, to conſent and agree to riſe up unto the deſtruction of all Antichriſtian dominion and power. And though theſe nations ſhall not fully & wholly thus riſe up to effect this great worke, to hate the whore, eat her fleſh, and burne her with fire, untill the laſt ſeale be opened, the laſt Trumpet ſounded, and the laſt Viall powred out, when there ſhall be a finall and totall deſtruction of Antichriſt's power and raigne: yet there ſhall be a tenth part of the nations, that God will raiſe up to begin this worke, God will honour ſome nation or nations, firſt to withdraw their power and authority from the ſervice of the beaſt. and to oppoſe his

tyranny and oppreſſion, and that at the opening of the ſixt ſeale, the ſounding of the ſixt Trumpet, the powring forth of the ſixt Viall, at the time in which the witneſſes ſhall begin to riſe and aſcend. Now theſe nations that the Lord ſhall firſt begin withall, to raiſe up, to oppoſe the power of the beaſt: I ſay this nation, or nations, is meant here by the tenth part of the Citie. For before that all Nations ſhall hate the whore, and caſt her off, and burne her fleſh with fire, there ſhall be ſome particular nations, that God will honour with the firſt of his worke, and this is called the tenth part of the Citie, that ſhould *fall*, not onely, by withdrawing their owne power and aſſiſtance; but alſo oppoſing and ſuppreſſing the dominion and power of Antichriſt.

The ſecond conſequent followeth in theſe words; *And in the earth-quake were ſlaine of men ſeven thouſand.* In the opening hereof, it will be neceſſary, that we conſider of three things, concerning thoſe here that are ſayd to be ſlaine.

Firſt, the *perſons.*

Secondly, the *manner.*

Thirdly,

Thirdly, their *number.*

The *perſons* here ſlaine are expreſſed by an elegancy, ὀνόματα ἀνθρώπων, *The names of men*, put for *men of name*; that is, of power, greatneſſe, of office or dignity, of ſome place or eminency. The Hebrews expreſſe men of honour or renowne, by *men of name*, Gen. 6. 4. So here, *names of men*, being put for *men of name*, are meant men of note and quality, ſuch as are of place and dignity, men of worth and greatneſſe. Theſe men here ſlaine by the earthquake, are not of the meaner and lower ſort and quality, but men of renowne, for wiſdome, learning, parts and gifts, and men of place, of rule and authority. The names of men ſhall be ſlaine, their honour and greatneſſe ſhall lie in the duſt, their excellency ſtained, and their power broken. Theſe are the *perſons* that ſhall be ſlaine.

In the ſecond place, the *manner* of their ſlaying preſents it ſelfe. This cannot be meant of a reall and proper ſlaying; no more then that of the witneſſes: for if the ſlaying of the witneſſes be a myſticall ſlaying, the earthquake a myſticall earthquake, ſo the

ſlaying of theſe men is myſticall alſo. The witneſſes were alwayes ſlaine in their teſtimony and cauſe, ſometimes they gave teſtimony alſo by their bloud. Sohere, theſe that are the abettors and upholders of Antichriſts cauſe, theſe I ſay are ſlaine in their cauſe and management thereof; ſome of whom may alſo loſe their lives in the quarrell. Then this ſlaughter of theſe men of name, is in their honours and preferments, in their titles and offices, in their pomp and riches, in their rule and dominion, in their parts and nams, in all theſe they ſhall be ſlaine and ſuppreſſed, even as they themſelves formerly dealt with the witneſſes, in keeping them under: this now ſhall be their owne lot and portion.

Laſtly, we have the number of thoſe thus ſlaine, and that is *ſeven thouſand*: which doth imply a full and perfect number; and doth not here ſignifie juſt ſo many in an equall proportion, but is put indefinitely, as it's often, a certaine number, for an uncertaine: and may as well ſignifie, many more, or leſſe, then the preciſe number that is expreſſed.

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The number here mentioned *ſeven thouſand*, doth imply the whole and perfect number, that doth mannage and uphold the cauſe of the beaſt: There were many of the people of all Nations, that were ſeduced and miſguided, and drawn to wonder after the beaſt; but theſe men of name, are thoſe that undertake to *mannage* and uphold the worſhip, forme, and power of Antichriſt; all theſe, the whole and perfect number of them ſhall be ſlaine. Theſe be not the poore, vile, and baſe ſort of men, but thoſe of a more noble degree and ranke, men of fame, for wiſdome, learning, gifts, and offices; the full and compleat number of theſe ſhall be ſlaine and fall in this earthquake.

The third and laſt conſequent followeth, which is thus expreſſed; *And the remnant were affrighted, and gave glory to the God of heaven.* In the unfolding theſe words we may conſider.

Firſt, the *perſons* here meant, called a *remnant*.

Secondly, their *paſſions* and *actions*.

1 They are *affrighted*.

2. They give *glory to God*.

The *perſons* here ſpecified are called a *remnant*. A *remnant* is ſo called in reſpect of it's *ſmallneſſe* or *littleneſſe*, it's moſt commonly attributed to a ſmall peice or fag end of cloth, that is ſome fragment or very ſmall peice left of the whole, and it's alwayes put for that which is, poor, few, and contemptible. Then by the *remnant* we are to underſtand, the poor, ignorant, ſeduced people, that by dependance upon, & complyance with thoſe men of name, that did mannage the cauſe of Antichriſt, have been drawne to worſhip the beaſt, and to receive the marke of his image. Theſe poore ſottiſh people are called a *remnant*.

Their *paſſions* and *actions* follow.

Firſt, they are *affrighted*, and well they may, when they ſee all their props and pillars gon, the men of name & power throwne downe from their ſtation. When the Nobles and great ones of *Iſrael* were led captive into *Babylon*, the poore and weake of the people were left behinde: ſo the great undertakers of Antichriſts cauſe and quarrell are ſlaine, and throwne downe, now here is a poore company of ſeduced perſons that

that have wondered after the beaſt, they behold their great men ſlaine, and men of renowne and power throwne downe, and overthrowne, and now this poore *remnant*, they are very much affrighted and amazed, they are caſt downe and terrified at the ſight thereof: when they ſhall ſee an utter ruine of thoſe that ſeduced them, whom they owned and beleeved, and had great dependance on, and therefore are ſtriken with exceeding great feare, when they ſee theſe taken away.

Secondly, this poore affrighted *remnant*, gave *glory to the God of heaven.* God was ſtiled, *God* of the *earth*, verſ. 4. And is called, *The God of heaven and earth*, Gen. 24. 3. Here called the *God of heaven.* Alſo in *Dan.* 2. 18. This notes the greatneſſe of his power and ſoveraignty, who is mightier then all the powers of the world. The *remnant* ſhall glorifie the God of heaven, that can ſubdue all the powers and dominions of the earth. But how ſhall the *remnant* glorifie God? That ſhall be, by acknowledging the juſt judgements of God, upon all thoſe men of name, that he had throwne downe and ſlaine.

Suitably wee have the expression in *Josh.* 7. 19. *My Son, confesse* (saith *Joshua*) *and give glory to God*, that is, by an acknowledgement of the truth and righteousnesse of Gods just judgement. So here the poore affrighted *remnant*, shall freely acknowledge the equitie and justnesse of all those evils enflicted upon the men of name, of greatnesse, office, and power, these shall say, that they suffered justly and deservedly; and though they be affrighted & terrified to see these great men of the earth, both in civill, and in ecclesiasticall dignity and power, to fall and be cast downe, yet they shall glorifie God, by acknowledging of the just hand of God in his judgements upon them.

The words being thus far opened, we proceed now to touch upon some observations clearly offered to us from them.

First, observe from the earthquake
1 *Observ:* it selfe, *That the rising and ascending of the witnesses, doth cause a great earthquake in the world.* No sooner doe the witnesses begin to rise out of their sackcloth, & ascend up to heavē, but the earth shake, the world trembles, great concussions and

and commotions are among the men of the earth, and upon all their affaires. States and Kingdomes, powers and governments, men and intereſts, theſe all ſhake and tremble. The very foundations of mans peace and joy are ſhattered and broken; the worſhips and wayes, the riches and preferments of the man of ſin, they all expire and die. The powers of the beaſt, whether civill or eccleſiaſticall, they are all ſubdued, and caſt to the earth. All the corruption of Magiſtracy, and all falſe ſhews and formes of worſhip ſhall be diſſipated and ſhaken in pieces. An earthquake is one of the greateſt evils and perplexities that can poſſibly befall the world; the earth being mans center and ſtay: when the very foundation of mans comfort and happineſs is ſhaken, it muſt mightily affrighten & aſtoniſh the men of the world. There is no ſhelter in an earthquake, for Kings, Parliaments, Armies, Nations, Commonwealths, it ſhakes all, yea, rich & poore, high and low, it throws downe every thing that ſtands in it's way, the very bottome and ground-work of the peoples joy, truſt, comfort, hope, it trembles

bles and quakes: the root of all humane life, ſtrength, wiſdome, policy is cut in ſunder at once. The foundation of all power, eccleſiaſticall and civill, is ſhaken, the very ſtability of Church, State, Religion, order, government, ſhakes and falls downe unto the earth. And needs muſt it be ſo; for the witneſſes are the very baſis and pillars of the earth, they were the ſtrength and ſtability of the world: like unto the two pillars in *Solomons* Temple, the one called *Jachin*, the other *Boaze*, 1 *King.* 7. 21. that is as much as to ſay, *ſtability* and *ſtrength*, which indeed did prefigure the ſtedfaſtneſſe and ſtrength of the Saints. Theſe two Witneſſes while they lived below in the earth, they were the ſtrength and ſuccour of the world, but when they ariſe out of the earth, and aſcend to heaven, then the ſtrength and ſtability of the earth aſcends with them. *The earth and all the inhabitants thereof are diſſolved: I beare up the pillars of it, ſaith the Lord*, Pſal. 75. 3. The Lord holds up the earth by theſe pillars, namely, his witneſſes, and when he calls them to heaven, to his kingdome, to live in the liberty and glory thereof,

thereof, then the very pillars of the earth are removed, therefore the earth muſt needs quake and tremble. This ſore judgement is ſo terrible and amazing, that there is no ſhelter or ſuccour, nothing that man hath, or doth enjoy can be ſecure, it is, the moſt ſweeping and affrighting evill, it pitties nor ſpares none, but carries all before it. As *Sampſon* carried away the gates of the Citie upon his ſhoulders; ſo theſe two witneſſes when they ariſe from the earth, and leave the world, they carry away with them, the ſtrength, the peace, the comfort, the order, the power of the earth, and ſo leave the world and Antichriſt in confuſion and diſtraction. The whole intereſt that the world hath, in all it's enjoyments, is but borrowed from the witneſſes; and when theſe are taken away, and raiſed up above their former ſtation, the world falls into ruine and confuſion.

Secondly, from the time of this earthquake. *The ſame houre*, &c. obſerve, *That all the time of this great earthquake, the witneſſes are riſing & aſcending.* The ſame houre and time, yea and all the time of theſe great commotions and ſtirres upon 2 *Obſerv.*

on the world, the witneſſes get ground, and aſcend higher and higher; though the world neither know it, nor perceive it. This great earthquake, that this very day, doth ſhake Kings, kingdomes, States, Churches, rules and dominions, doth plainly demonſtrate, that the witneſſes are now in riſing, that they begin to ſhake off their ſackcloth and mourning, they ſtand upon their owne feet, and doe not any longer depend upon other mens ſhoulders: they aſcend above the oppreſſion and powers of their adverſaries, into the glorious priviledges and liberty of Chriſts kingdome. Know that thorow this thicke and darke cloud, that God hath drawne over the earth, and in the midſt of theſe nationall ſtormes and earthquakes, the Lord will ſhine forth more and more, and the Sunſhine of his favour and love ſhall diſplay it's beams upon his Saints, in working out their ſalvation and liberty. God by the plentifull ſhowers of divine grace, and by his diſtillings of his ſpirit upon his people, will burne up that droſſe and fleſhlineſſe in them, which God doth manifeſt in ſome already. And by this

this great earthquake will ſo ſhake the powers of the world, that they ſhall not be able to oppreſſe the Saints any longer. O that we could with faith and patience waite a while, and we ſhall behold within a few yeares, yea, in a very ſhort ſpace, what deſolations and devaſtations God will make in the earth.; and what unexpected ſalvations and deliverances he will worke for his people, farre above what his enemies feare, or his people hope for. Therefore I ſay, wait but a while, ſtand ſtill and ſee the ſalvation of the Lord, the Lord will come and will not tarry; for in this very day, of the great earthquake, in the very time now of theſe nationall ſtormes and commotions, are the witneſſes riſing above their adverſaries, and aſcending up into the heavenly enjoyments & immunities of the kingdome of Chriſt.

Thirdly, from the firſt conſequent of this great earthquake: and the *tenth part of the Citie fell*: obſerve, *That nation that ſhall firſt of all ſhake off and diſclaime the power of Antichriſt, God will honour that nation firſt of all, in raiſing up his witneſſes in it.* There is a tenth part of the 3 *Obſerv:*

nations,

nations, that have formerly given up their power and authority to the beaſt, that ſhall fall off, and diſown that man of ſin, that ſhall withdraw themſelves from the yoke and bondage of Antichriſts ſervice, and that in this earthquake, under the ſixt Trumpet; and that before the *ten hornes* ſhall hate the whore, and burne her fleſh with fire. Now I ſay, that nation, or nations, that ſhall firſt ſhake off the yoke of the oppreſſor, and the burden from off their ſhoulder, are the *tenth part of the Citie*, that here is ſayd to fall in the earthquake: The power and dominion of Antichriſt, that this nation, (or tenth part of the Citie) did once yeild and ſubmit unto: now that authority and rule is wholly diſſolved and aboliſhed. Now I verily believe that *England* is this tenth part of the Citie; or take *England*, *Scotland*, and *Ireland*, as being united together into one, as being ſubjected under one dominion and government to be the tenth part of the nations, that ſhall firſt withdraw from under the raigne of Antichriſt; for the tenth part is not tied to one nation, but to the tenth part of the nations,

that

that were brought under the power of Antichrist. And if the tenth part should be meant of *one* nation onely, yet this tenth part is but that nation, that the Lord doth begin his worke in; he will carry his designe from nation to nation, untill the *ten hornes* are all brought to hate the whore, and to burne her flesh with fire. This indeed is the full accomplishment, when the forty and two moneths shall be ended, and the word of God fulfilled, the whole ten kingdomes shall joyne together, to make war with the beast, & to give up their power to the service of Christs kingdome. But the Lord doth first begin with a tenth part, that shall first withdraw it selfe from under the dominion and power of the beast. And I believe, that this Island, with the nations adjoyning to it, will be the first fruits of the world, that here shall appeare the new *Jerusalem*, and the nations of them that be saved, shall walke in the light thereof, for many nations shall be joyned to the Lord, upon the coming downe of the new *Jerusalem*, and finall downfall of Antichrist. Now if it be demanded, why *Germany* or

some

some of the reformed churches abroad may not be meant the tenth part of the Citie: to which I answer thus; That though those called the reformed churches, have in some respect, and in some things cast off the service and dominion of the beast; yet they have not cast off the image of the beast. For if we cast our eyes upon the reformed Churches abroad, we shall see a national church, a carnall Ministry, worldly Christians, invented ordinances of mans framing, civill and earthly lawes and institutions, humane and naturall gifts & parts exercised: so that these reformed churches so much talked of, are but some politick and humane frame, that sets up an image to the beast, or Antichrist coming forth in another forme and shape, then that of downright Popery. And therefore we cannot judge any of them to be the tenth part of the Citie, neither can we expect the rising of the witnesses to be from thence. Now for as much as *England* is the first nation, that is wholly, & thorowly casting off, and disowning all Antichristian powers; and for as much as the Lord hath raised up his people in a great measure from

from their ſackcloth and mourning, & the Saints here begin to ſtand upon their feet, & to aſcend above the power of their adverſaries, into the liberty of Chriſts kingdome; and in that God hath begun this great earthquake here, ſhaking all powers, both accleſiaſticall and civill: this I ſay, doth plainly demonſtrate, that *England* is that tenth part of the Citie, where the witneſſes ſhall firſt riſe out of their ſackcloth & bondage: Now this great earthquake, that had it's firſt beginning here, ſhall continue, and by degrees reach other nations, the Lord will from hence goe on, to ſhake all nations, the ſea, and the dry land; And though *Dutch*, and *Dane*, and *French* ſhall combine againſt us, and becompaſſe the Camp of the Saints, and the holy Citie, yet the fire of the Lord ſhall come from heaven and conſume them. The Lord ſhall be unto this Iſland a wall of fire round about, *Zech.* 2. 5. And thus the Lord will undoubtedly goe on, untill he hath ſubdued the power of the nations, & broken the ſtrength of the *ten hornes*, that they ſhall wholly withdraw their power and authority from the ſervice

of Antichrist; and shall devote all their strength, riches, authority, to advance the kingdome of Christ. Thus not onely a tenth part shall fall in the earthquake; but all the *ten hornes* by degrees shall be scattered and broken; and whereas they have given their power and service to the beast: so now all their strength and power shall serve Christ and his ends. The kingdomes of the world shall become Christs, at the sound of the seventh Trumpet: of which we shall speake in it's due place: now we proceed.

4 *Observ:* Fourthly, from the second effect, *and there were slaine of men seven thousand.* Observe: *Those principally and chiefly shall be slaine in the earthquake, that are the upholders and maintainers of Antichrists cause and quarrell.* Those here sayd to be slaine, are the *names of men*, or *men of name*, of fame, of note, of qualitie, of office, of dignity; such as these are slaine: these are slaine in their offices, powers, riches, honours; these are cast out of ecclesiasticall & civill power and rule (and as it's said of the Dragon) they are cast out of heaven down to the earth, they are degraded, and cast

The Lord puls downe the mightie from their seats, and exalts the humble and meeke.

our,

our, as an abominable branch. This earthquake doth not ſo much ſhake and ſcatter the poore, ignorant, ſeduced people, as thoſe that are great in power, in office, in parts and renowne. There is not one of theſe ſhall eſcape, the ſeven thouſand, the full, perfect, and compleat number of thoſe chiefe props and ſtays of Antichriſt, ſuch as mannage his cauſe, and maintaine his quarrell, there is not one of thoſe, that ſhall eſcape, that ſhall not be throwne downe. How hath this earthquake ſhaken men out of their honours and dignities, out of offices & places; as thoſe that were in eccleſiaſticall juriſdiction, Biſhops, Deans, Chapters, Chancellors, Commiſſaries, Ordinaries, Parſons, and Curates, with all the reſt of the Prelaticall crew: And then thoſe in civill power & dominion, King, Lords, Parliaments, and all others of place and power, that have ſet their hands to uphold the power of the beaſt, the Antichriſtian or Cleargie intereſt, they have been broken and ſnared. All men of name, of civil or eccleſiaſticall power and rule, that have ſet and engaged themſelves, to uphold or maintain the

cause & intereſt of the beaſt, they have been all broken & ſlaine, in this great and terrible earthquake. Therefore let all States and powers take heed, how they mix their authority, with the uſurped eccleſiaſticall power, for whoſoever doth ſo, ſhall ſurely be deſtroyed. For the *beaſt* and the *falſe Prophet* ſhall be both taken together, and be caſt alive into the *lake of fire, burning with brimſtone*, Revel. 19. 20. The beaſt is corrupted Magiſtracy, or forme of power eccleſiaſticall and civill mixt together, compounded and joyned into one: and ſo acts and comes forth in the forme of a beaſt: The falſe Prophet is meant of thoſe Prieſts, that ſpeake lies in the name of the Lord, that ſeeme to work miracles, and cauſe fire to come downe from heaven in the ſight of men, counterfeiting the ſpirit of God, when they ſpeake but a divination and falſhood of their own ſpirits. Now the beaſt and the falſe Prophet fall together. The one ſpeaking lies: and the other upholding him. The Clergie firſt ſtudying and inventing formes of worſhip, and the earthly power maintaining them. O that the powers

powers of the earth might see how much they are damnified by Cleargie interest, what a heavie burden it is, to carry the weight of spirituall jurisdiction, which will prove as a talent of lead upon the shoulders of all that stand under it. The woman is sayd to ride upon the beast, *Revel.* 17. 7. The Antichristian church, carried upon the back of earthly powers. Hath not experience told us? that there hath not been any sort of men, of what title or qualitie soever, that have layd hold of Antichrists interest, and sought to uphold and maintaine his cause, but they have been ensnared and broken in pieces. Why hath there been all those turnings, and overturnings of men of note and place, but because they have joyned interest and power with the beast, and have endeavoured to uphold that usurped ecclesiasticall power, either Prelaticall, or Classicall.

Fiftly, from the third consequent; *And the remnant were affrighted*, &c. observe, *That when God doth scatter the great and mighty ones of the earth, it doth much amaze & affrighten the poore and ignorant people, that have been seduced by them.* 5 *Obseru:*

When the pillars of Antichrist are shaken, it must needs perplex and trouble those that depended upon them. For when the poore, misled people, shall see the men of name, their great rulers throwne downe, and debased, this cannot but affright them; when that power that ruled them shall be subdued, when that wisdome that led them, shall be turned into folly, when all the wayes and practises they have received shall be discovered to be frivolous and empty, this cannot choose but amaze and astonish the poore seduced remnant: now they know not what to doe, nor on whom to depend, neither unto whom to goe for counsell, or upon whose judgement to build. Hence it is, that these poore ignorant people aske such questions as these; Of what religion shall we be of now? when shall we be setled? on whom shall we trust? These cannot live without some forme of religion prescribed by man; therefore they thinke, religion, order, government to be gone, and that all is turned into confusion, unlesse they may enjoy the Lawes, platformes, directories, and customes of men, they thinke

thinke all to be loſt. Its no wonder then if this poore remnant be affrighted and aſtoniſhed.

Sixtly, and laſtly, obſerve, *That it's the poore affrighted remnant will give moſt glory to God.* Theſe will ſo far glorifie God, as to acknowledge him juſt in all his judgements upon thoſe men of name, that were ſlaine in the earthquake. The experience of our times tells us, that God hath diſcovered ſo much wickedneſſe and oppreſſion in thoſe he hath taken off and ſlaine, that the remnant, and ſeduced multitude, (though they loved them well, and were much affrighted at their fall) cannot but glorifie God, and ſay, theſe were juſtly throwne downe for violence and oppreſſion, theſe have received their juſt demerit and deſerved vengeance: Thus will the common people glorifie the God of heaven, by acknowledging his juſt judgements upon them, that ruled over them. But as for theſe great and powerfull men themſelves, they never will acknowledge the juſt hand of God: they will ſay, of all theſe overturnings and ſhakings, they are but *fatum belli*: and *6 Obſerv:*

thus it happened out unto them: These indeed are filled with anger and madnesse in their spirits, these have their hearts full of vexation and griefe; these open their mouths, & blaspheme God, and his Tabernacle; calling light darknesse, and truth error, and the like. Their hearts even die within them with griefe and discontent, they weep and lament, because their gaine and merchandise is taken away, their honour and profit is wholly abolished: These gnaw their tongues for paine, and stand, crying, alas, alas; how is the glorious Citie, with all her order, worship, gaine, honour, in one houre made desolate. Thus shall the great ones lament their losses, but never come to repent of the *works of their hands, that they had worshipped Devils, and idols of gold, silver, brasse, and stone*, &c. These never come to acknowledge the justnesse of Gods hand upon them; but the poore affrighted remnant; these, though much perplexed and troubled to see what is done, yet they acknowledge, that all those men of name justly suffered, and so they glorifie the God of heaven in the justnesse of his proceedings.

ceedings. And as tis externally, so it is inwardly and mysteriously in man: It's not the wisdome and excellency of man, its not the parts and gifts, the learning, the greatnesse of man, that will glorifie God: no, these excellent things in man, will speak glory to it selfe, it will exalt the creature. But the low, wasted, crucified part of man, will give glory to God, man brought low in his owne conceit, and abased, and brought even to a remnant, will glorifie God, and suffer the Lord to make himselfe glorious.

VERS. 14.

The second woe is past, and behold the third woe cometh quickly.

HAving spoken of the great and notable effect, that followeth the rising of the Witnesses, namely, a great earthquake; with the severall concommitants or consequence thereof; we proceed to the close of this prophesie, ending at the second woe, and sixt Trumpet. In *Revel.* 8. 13. we read of three

three woes, that were to goe forth with the three last Trumpets, which were as it were *woe Trumpets*, each of them denouncing heavy judgements to befall the earth, such as were wicked idolaters, and did worship the beast. These woes bring bitter and sore calamities upon the Inhabitants of the world: and they are divided into three parts, *first*, *second*, and *third*.

The *first woe* is that which accompanies the fift Trumpet, *Chapt.* 9. and imports thus much, that when the fift Angel should sound his Trumpet, the bottomlesse pit was open, that is, the pit of darknes, of confusion was open, so that the beast, & corrupt flesh might act what they pleased. The Ministers or Antichrist came forth like Locusts, and tormented men, by compulsion and tyranny: and though they had *faces like men*, pretending humanity, and *haire like women*, using perswasive flatteries: yet they had the *teeth of Lyons*, as being fierce and tyrannicall, and as Scorpions come forth with stings in their tailes, poysoning and tormenting all those that lived under the form and power of Antichrist; which had not

not the ſeale of God in their foreheads. Thus the firſt woe is paſt.

The *ſecond woe*, is the middle woe, and is a concomitant to the ſixt Trumpet. This woe is occaſioned by the earthquake, that we ſpake of in the former verſe: The ſhaking of States and powers, of governments, and dominions: The ſlaying of ſeven thouſand men of name and dignity: the fall of the tenth part of the Citie: the affrighting of the remnant of men, this is the ſecond woe. But looke backe to the ſounding of the ſixt Trumpet, *Chapt.* 9. 13, 14, 15, &c. There was looſed *foure Angels bound in the river Euphrates.* The river *Euphrates* is the ſpirit and power of Antichriſt, that hath as an overflowing ſtreame, overſpread the earth, which hath cauſed darkneſſe and oppreſſion to fill the world. The foure Angells are foure evill Angells or powers of darkneſſe; the Miniſters of Antichriſt, ariſing from all the quarters of the earth to worke wickedly. Theſe have an *houre* and a *day* appointed them to kill the *third part of men.* Theſe come forth like a company of *horſemen*, as ready prepared to kill

kill and destroy : and out of their *mouths proceedeth fire, smoak, and brimstone, whereby they kill the third part of men:* that is, by power, oppression, and persecution, they so over-awed the spirits and minds of men, that out of torment & feare they were forced to worship Antichrist: thus were the third part of men slaine, by these Angels of darkenesse, coming forth in the multitudes and strengths of their Armies, of such that are acted by them. And it's sayd, that the power of this Army is in their *mouths and in their tails:* noteing by their *mouths*, their systems and platformes of doctrine and worship, which they enforce upon all. And by their *tailes* is signified their power and ability to oppresse and tyrannize over those, that by force they slay, by enslaving them to submit to all their wayes and ordinances. This grievous oppression of the foure evill Angels loosed, together with the great earth-quake that follows, the rising of the Witnesses is the second woe, that's here spoken of: this woe is past at the rising of the Witnesses.

The *Third* and last *woe, comes quickly*, it

it speedily followeth, and shutteth up the whole mysterie. The death of the Beast is proclaimed under the sixth Trumpet, and in the time of the second woe, *Chap.* 10.6. *Time should be no more*, in which Antichrist should live and raigne. Then at the sound of the seventh Angel, the *mysterie of God should be finished*, vers. 7. The mysterie of Antichrist fully laid open, and the mysterie and glory of Christs kingdom fully revealed. This last woe is meant of those calamities, mentioned in the last verse of this eleventh Chapter. *And there was lightnings, and voyces, and thundrings, and an earthquake, and great haile.* All which doth imply Gods heavy, terrible, astonishing, and irresistable judgements upon the world, hee will plague the earth, as once he did *Ægypt* with haile, *Exod.* 9.25. This is the third and last woe that accompanieth the seventh Trumpet.

Observe, *That great and terrible woes befall the world in the three last ages of Antichrist.* Here is three woes, but the second that falls at the rising of the Witnesses is the greatest. This second woe is a bitter one indeed; it will fall like *Observ:*

like a milstone, and grinde in pieces the inhabitants of the earth. Great are the torments and vexations this woe brings upon the world: all Famines, Sicknesses, Feares, Warres, and all sorts of evils, weaknesse, affrightments, strange amazements this woe brings with it. The present calamities upon the world, that are occasioned by the Earth-quake, throwing downe States, Nations, Governments, Powers, and shaking men of quality, state, wisdome and parts, bringing wars, feares, famines, deaths, &c. These, and the like woes upon the world this day, speak forth the rising of the witnesses. And as the rising of the Witnesses is a work of time, and is of a graduall product: so also shall this second woe be a lasting woe, and lasting woes are the worst of all. The *third* woe followeth the *second*, it *comes quickly*; this brings it's sting along with it, but 'tis of a shorter dispatch then the former. This last woe, that immediately succeedes the second, comes with the seventh Trumpet, and therefore is the last woe that befalls Antichrist.

This

This last woe is the reason of all those plagues, as death, mourning, famine, fire, that God will destroy *Babylon* withall, which shall cause the Kings of the Earth to lament her, and the Merchants to mourn over her; for shee is stript of her gold and silver, of her precious stones and pearles, of her purple and scarlet, of all her fine linnen and cloathing, and in one houre shall be made utterly desolate. Thus we are come to an end of the Prophesie of the Witnesses resurrection and ascention, with the great effects that followes, namely the great Earthquake, and the second woe, which is the work of the first Trumpet.

Next followeth that of the seventh Trumpet, and the state of Christs Kingdom after the full and perfect ascention of the Witnesses, and the finall downfall of Antichrist.

VERS.

VERS. 15.

And the seventh Angell sounded, and there were great voyces in heaven, saying, the kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and hee shall raigne for ever and ever.

HAving spoken of the Propheſie, Death, Reſurrection and aſcention of the Witneſſes; with the effects of their riſing, namely the great earthquake that ſhakes the world, which doth accompliſh the ſecond woe. This being the firſt reſurrection of the Saints from ſhame and ſack-cloath, from miſery and affliction, upon which the tenth part of the City falls, and the little horne, that thought to change times and lawes, is ſubdued, *Dan.* 7. But after comes a ſecond Reſurrection, of truth and light, of life & liberty to the Saints in all nations, when there ſhall be a univerſall ruine of Antichriſt. Then all Saints, throughout

out all Nations, ſhall come in to the enjoyment of internall and externall glory: when all former perſecution and ſhame ſhall be paſt away, and they ſhall live & raigne with Chriſt a thouſand yeares, and ſhall fully enjoy the immunities and liberties of the kingdome of Chriſt, which ſhall be fulfilled at the ſound of the ſeventh Trumpet. *And the ſeventh Angel ſounded, and there were great voyces in heaven, ſaying, The kingdomes of this world are become the kingdoms of the Lord, and of his Chriſt,* &c. That which wee ſhall enquire from hence, is to know what is meant:

Firſt, by the *Trumpet* ſounding.
Secondly, by the *ſeventh* Trumpet.
Thirdly, by the *voyces in heaven.*
Fourthly, the ſubject *matter*, that thoſe voyces doe proclaime, and that is, *The kingdomes of this world are become the kingdomes of our Lord,* &c.

Firſt, a *Trumpet* is that with which men ſound to give an alarme, or a preparation unto the battell, 1 *Cor.* 14. 8. Alſo to publiſh or proclaime a thing, *Joel* 2. 1. The counterfeit Phariſees when they gave their almes, are ſayd to ſound a Trumpet, *Mat.* 6. 2. Allu-

ding to the cuſtome of the *Jewes*, who when they would gather an aſſembly, or proclaim a matter, did uſe to ſound a Trumpet. So here by the Trumpet ſounding is meant the Saints proclaiming and ſounding forth the word of truth, declaring the teſtimony of Jeſus, and extolling his praiſes. This they doe either by preaching forth or declaring of the truth, or by making profeſſion thereof. Theſe Trumpets doe reſpectively follow the ſeales opening: as the vials follow the Trumpets ſounding. The firſt ſeale, firſt Trumpet, firſt viall goe together, and every one of theſe reſpectively in order follow each other. The beginning is with the opening of the ſeals, which is Chriſt opening and diſcloſing of heavenly and divine truth unto his Saints: and accordingly, as the ſeals be thus opened to them; they by declaring and profeſſing of the truth ſo diſcovered to them, are ſaid to ſound forth the Trumpets; each Trumpet in his ſeaſon, according as the ſeals are opened, and heavenly light and knowledge is diſcovered unto them.

Secondly, what is meant by the *ſeventh*

venth Trumpet. In *Chap.* 8. we read of the sounding of the foure first Trumpets. And in *Chap.* 9. of the fift and sixt Trumpets sounding: and here we have the seventh and last Trumpet. So that there is a graduall and orderly sounding of the Trumpets; answerable to the opening of the seals: when the last seale shall be opened, then the seventh Angel comes to sound the last Trumpet; which is the higheſt and last declaration of the truth and excellency of God: *Seven* is the number of perfection, of rest and blessednesse: the *seventh Trumpet* is the proclamation or declaration of the kingdome of Christ, caused by the Saints sounding forth, the higheſt and the last glory of Christs raigne and dominion.

Thirdly, we have the effect of the seventh Trumpet, and *there were great voyces in heaven.* The most perfect and exact, the most distinct and sweet note of musick is the tongue of man; there is no sound so pérfect and compleat as these voyces in heaven; these are the voyces of Aallelujahs and praises to God. And of these voyces here mentioned we may note three things.

Firſt, they are great voyces; they are mighty and powerfull voyces. God once ſpake to *Elijah* in a low ſtill voyce; ſo he hath done unto his people, while they propheſied in ſackcloth: but now upon the great and various diſcoveries of God, the Saints are made to ſound forth mighty declarations of his truth & glory. It is ſaid in *Pſal.* 29. 3, 4, &c. *The voyce of the Lord thundereth upon many waters, it's powerfull, and full of Majeſty, breaking downe the Cedars of Lebanon, dividing the flames of fire, and making the wilderneſſe to ſhake,* &c. So theſe voyces of the witneſſes riſen, are ſo great and powerfull, that they ſhake the wiſedome, glory, ſtrength, riches, power, and excellency of the world. The appearances of God in former time have been faint and low in his people, they have ſeene things at a great diſtance, and have as it were, whiſpered in a low private voyce of the things of the kingdome of Chriſt; but now they ſhall publiſh them on the houſe-top: and as *John Baptiſt* could ſay, *Behold the Lamb of God*: ſo ſhall theſe cry aloud, with boldneſſe and confidence, with aſſurance

rance and liberty, and ſay, the *kingdomes of this world, are become the kingdomes of our Lord, and of his Chriſt.* There is no eare, but ſhall heare, and no heart but ſhall tremble at this voyce: Hell and Devills, all the glory of fleſh, and power of the world, ſhall be affrighted and conſumed before this great and mighty voyce.

Secondly, Theſe voyces are ſayd to be in *heaven:* The witneſſes are riſen and aſcended up into heaven, to live in heavenly diſcoveries and enjoyments, to walke in the light, and to act in the glory of God. Theſe voyces come from the excellent glory, like the voyce that came unto Chriſt at his tranſfiguration. The Saints that lived in a poore earthly condition before, under the oppreſſing power of the earth, are now raiſed up into heaven, and there doe rejoyce over that vengeance, that the Lord executeth upon the earth: Therefore in reſpect of *Babylons* deſtruction the Saints are thus called upon: *Rejoyce over her thou heaven, and ye holy Apoſtles and Prophets, for God hath avenged her,* Revel. 18. 19. Nothing but ſongs of praiſe and glorious voyces of delive-

rance are heard of thoſe that live in heaven, who live in the ſpirit of God, and in the glorious diſcoveries, and divine manifeſtations of the Lord. There can be no voyce from heaven, but it muſt be full of excellency and glory, the voyce of joy and gladneſſe, the voyce of praiſe and triumph. Theſe voyces are heard round about the throne of God; and they ſound forth nothing but the power, throne, dominion, and glory of God. Here is heaven opened, the glory of God manifeſted, and Saints under thoſe heavenly diſpenſations ſinging Allelujahs, ſaying, *The kingdomes of this world are become the kingdomes of Chriſt.* Now they can ſay, the Lord lives, the Lord raigns. *When the Lord ſhall raigne before his Ancients glorioufly*, Eſa. 24. 23. The Saints of God, called the *twenty-foure Elders* verſ. 16. are meant by the *Ancients*, before whom the Lord will raigne, upon whom the glory of God ſhall ſhine. Now the Ancients, or Elders, being raiſed up by the Ancient of dayes, to ſit with him in heavenly places, will abundantly Trumpet forth the glory of God, and ſing from heaven his wonderfull praiſes. Thirdly,

Thirdly, Theſe were *voyces* in heaven, not one ſingle voyce, but voyces: a plurality of voyces; and thoſe not a few but many, here are a multitude of voyces: now at the riſing of the witneſſes, the Saints are multiplyed, they are not now as a poore few ſcattered people, but they increaſe to thouſands of thouſands, here are multitudes of hearts enlarged, and multitudes of voyces ſounding in heaven. They ſhall not be a poore deſpiſed remnant, who are accounted the off-ſcouring of all things: but now *abundance of the Sea ſhall be converted: and a little one ſhall become a thouſand, and a ſmall one a ſtrong Nation*, Eſa. 60. 5. 22. There ſhall be a miraculous increaſe and multiplication of Saints, that ſhall utter their voyces together, and yet they ſhall all ſing with one voyce, with one tune: all theſe voyces ſound one and the ſame thing, they all concentre in one, they all ſound forth the praiſe and glorie of Chriſt's raigne and kingdome.

Now before I proceed to ſpeake of the ſubject matter, that theſe voyces do proclaime, *viz.* the glory of Chriſt's raigne and kingdome, I ſhall give you

ſome obſervations of what hath been already ſpoken from this verſe.

Firſt, From the ſucceſſion of Trumpets, or the Saints declaring the glory and truth of God, obſerve, *That the Lord hath alwayes had a people to declare his truth unto the world* There was alwayes ſome that did proclaime and profeſſe the truth of Chriſt, though in weakneſſe; yea, the firſt Trumpet hath it's time of ſounding, as well as the ſeventh. In every age according as the Lord made a diſcovery of his truth, there were ſome ready to give forth a teſtimony thereof before the world. When the Prophet *Elijah* thought in his owne judgement, there was none left in *Iſrael*, beſides himſelfe, there was ſeven thouſand left, that the Lord reſerved to himſelfe, that had not bowed the knee to *Baal*. So in the ſaddeſt and darkeſt times of Antichriſts raigne, there have been thoſe that have, according to their meaſure given forth their teſtimony of the truth. Every Trumpet ſounding did in ſome meaſure hold forth the glory of the Lord, and every ſuch declaration of truth hath cauſed a viall of wrath to fall upon the man of ſin.

1 *Obſerv:*

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Secondly, observe, *That the Lord hath manifested his truth by degrees*; or *in a gradual way hath caused his Saints to declare it.* The seventh Trumpet, doth imply six other Trumpets that went before: and so every one is brought forth in it's time and order, untill that of the seventh cometh to sound. The Lord opened one seale after another, letting light breake forth, *Minutatim*; by little, and little, and as it were by piecemeals, drop by drop, untill at last he comes to open the seventh seale, by making a perfect and compleat discovery of his truth. The Saints in sackcloth, in the midst of Antichrists raign, were under much dimnesse and darkenesse: but the Lord in every age respectively, hath made severall advances of truth, and hath by degrees brought up his people from the state of bondage and darkenesse, by making a more full manifestation of his truth unto them. So the Saints hold forth the truth of God by degrees, and proceed gradually, from the sounding of the first Trumpet, untill they come to the seventh. It is with the Saints in this case, as it's said of the waters of the San-

2 Observ:

Sanctuary; *Ezek.* 47. That theſe waters did increaſe, and ariſe firſt to the ancles, then to the knees, afterwards as high as a mans loyns; at laſt the waters aroſe to that height, that they became a mighty river, wherein a man might ſwim, and without which he could not paſſe over them. So that the Saints under the firſt, ſecond, & third Trumpets, did all hold forth a profeſſion of the truth, and according to their meaſures did give a teſtimony thereunto, though but in ſome ſmall, weake, and faint diſcoveries of it, and more in the letter, then in the ſpirit. Theſe were glorious lights alſo, in reſpect of the darkneſſe of thoſe ages and generations they lived in: but yet in reſpect of that light diſcovered, and that declaration of the truth made out by the Saints under the ſixt and ſeventh Trumpet, they were under much darkneſſe and weakneſſe, not being come up to that degree of light, that the Lord hath of late diſcovered, and will make knowne unto his people.

3 *Obſerv:* Thirdly, obſerve, *There ſhall be a moſt compleat and glorious diſcovery and declaration of truth, made out by the Saints under the*

the ſeventh Trumpet. The ſeven Trumpets are all comprehended in one: the laſt Trumpet includes all the former. *Seven*, as you heard, is the number of perfection and reſt: So all the Trumpets are involved, and wrapt up in this laſt. The ſeventh ſeale is the higheſt revelation of truth, & the ſeventh Trumpet is the higheſt and moſt perfect declaration, by which the Saints do proclaime, and make it forth. Suitable unto this is that Propheſie, *Eſa.* 30. 26. *Moreover the light of the Moone ſhall be as the light of the Sun, and the light of the Sun ſhall be ſevenfold, as the light of ſeven dayes.* So that here is ſeven dayes brought into one day, and one day ſhall have the light of ſeven. So that the laſt and higheſt diſcovery of truth, ſhall comprehend all the former. The ſeventh and laſt Trumpet ſignifies the higheſt declaration of the glory of God, the truth and kingdome of Jeſus, that ever the Saints publiſh or ſing forth: it is the breaking forth of the higheſt praiſes, and greateſt glory of God. In this great and laſt diſpenſation, the Saints obtaine a fuller meaſure of the ſpirit then ever, they are now ſevenfold more enabled

enabled to proclaime the glory, power and kingdome of Christ, then ever they could doe in former time.

4 *Observ:* Fourthly, from the great voyces heard in heaven, observe, *That the Saints fully risen, and ascended up into heavenly injoyments, at the finall destruction of Antichrist, shall with one harmonious and sweet consent, sound forth the praises and glory of Christ's kingdome.* Indeed the Saints could alwayes sing, while they prophesied in sackcloth, but it was like *David*, when he sung of his deep waters, so it was of their afflictions and sufferings; as *Paul* and *Silas* sung in prison, they had weake and faint joy, in the middest of their sufferings. But now the Saints in heaven, they cry out, they sing aloud, and shout for joy. These voyces be full of power and authority, the world, and it's strength and foundation trembles to heare them, the riches, the strengths, the powers, the governments of men, are shaken by them. So great and powerfull are these voyces, that as it was said of *Israel* of old, The voyce of a King is among them; they sing forth the grace, the excellency, the authority, and glory of Christ's king-

kingdome, ſaying, *The kingdomes of this world are become our Lords*, &c. The Saints are ſayd in *Revel.* 15. 3. To *ſing the ſong of Moſes, and the ſong of the Lamb.* As *Moſes* ſung forth the praiſes of God, for delivering his people *Iſrael*, and deſtroying their enemies the *Ægyptians*, *Exod.* 15. ſo his people ſhall ſing forth the praiſes of his power and greatneſs, for delivering them from Antichriſt's yoke and tyranny. And the *ſong of the Lamb*, who worketh *great* and *marvellous things*, to the deſtruction of Antichriſt, whoſe cruelty and oppreſſion he had long ſuffered. They ſhall extoll him, as being King of Saints, and ſhall acknowledge him juſt, in his judgements puniſhing Antichriſt, and in his wayes true, in performing all his promiſes made unto his people.

Having given you the obſervations from the former part of the verſe, namely, from the ſeventh Trumpet, and the voyces heard in heaven: I now proceed to ſpeake of the ſubject matter of theſe voyces.

The kingdomes of this world are become the kingdomes of our Lord,

and

and of his Christ, and he shall raigne for ever and ever.

These words containe a glorious proclamation or declaration of the kingdome and raigne of Christ, wherein we may take notice of these six particulars, to be enquired into.

First, What is meant by the *kingdomes of this world.*

Secondly, How these *kingdomes* have been detained from Christ.

Thirdly, How Christ will recover these *kingdomes* to himselfe.

Fourthly, By what right Christ shall possesse them.

Fiftly, The *manner* or *nature* of Christs raigne.

Sixtly, The *time* and *duration* of his raigne.

Concerning the first thing, namely, what is meant by the *kingdomes of this world?* we may easily perceive what they are, by opposing them to the kingdome of Christ: for these kingdomes of the world are diametrically opposit, and contradistinct to the kingdome of Christ. The kingdome of Christ is of a heavenly and spirituall nature,

Rom. 14.

Rom. 14. 17. It's King, Laws, government, and ſubjects are all ſpirituall: it's ſet up and advanced by no humane force or power, but by that which is meerly divine, *Dan.* 2. 45. Now the kingdomes of this world, are called the *kingdomes of men*, conſiſting of externall glory, riches, ſtrength, government, policy, that men by humane power have ſet up, and doth act by. In a word, all the wiſdome and policy, all rule and government, all power and ſtrength, all Conſtitutions and Lawes, all the riches and glory of men, of theſe are made up and formed the kingdoms of this world, called the *kingdomes of men*, Dan. 4. 25. conſiſting of worldly greatneſſe, externall glory, humane policy, outward ſtrength, advanced into the forme of rule & government, acted and brought forth by man, this is the ſtate, glory, and kingdome of the world.

Secondly, How theſe kingdomes have been detained from Chriſt; and that's thus: whereas Chriſt hath given forth his power by earthly men, as by Kings and Princes of the earth: according to that place in *Pro.* 8. 15, 16. By

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me Kings reigne, and Princes decree justice: by me Princes rule, and Nobles, even all the Judges of the earth. These have been the substitutes and deputies of Christ, having received all their wisdome, their strength, their authority, and dominion from him, the Lord hath by these administred unto the world, even by carnall, fleshly, wicked men, by the Kings of the earth: the Lord hath not administred by his people, but by those that have raigned as Kings and Princes of the world. Now this being so, these Kings of the earth, have committed fornication with the whore, *Rev.* 17.2. having mixed and joyned their power with hers, and have with one consent and minde given up their power and strength unto the beast; as is declared *vers.* 13. to serve his ends and designes. And though it be true, that all this while Christ hath intermedled with all the affaires of the Nations, their policies and governments, that all occurrances therein hath tended, at least by degrees, to advance his own kingdome, and to bring about his owne ends: yet these kingdomes and policies, and governments have served Antichrist

tichriſt, and it hath been their worke and buſineſſe to oppoſe the kingdome of Chriſt, and ſuppreſſe and perſecute his people and truth : ſo that theſe kingdomes of the world have not ſerved Chriſt, though Chriſt hath ſerved himſelfe by them ; but they have been devoted unto Antichriſt, and ſerved him.

Thirdly, How doth Chriſt recover theſe againe into his owne hand. And that is by breaking and ſcattering the powers of the world ; he will *ſhake all Nations*, Hag. 2. 6. when the Lord ſhall caſt aſide theſe oppreſſing tyrants of the earth, he will come forth in the miniſtry of his owne people, and by them, adminiſter righteouſneſſe and peace unto the world. The Lord will daſh in pieces all the powers of the earth, that have oppreſſed his people, and will ſo come forth in his owne people to adminiſter to the world, that the earth ſhall be at reſt and quiet, when violence ſhall be no more heard in the Land, but our officers ſhall be righteouſneſſe, and our exactors peace. And how ſhall this be ? See what the Lord ſaith by the Prophet, *Eſa.* 24. 21,

22,23. *And it ſhall come to paſſe in that day, that the Lord ſhall puniſh the hoſt of the high ones, that are on high; and the Kings of the earth upon the earth: and they ſhall be gathered, as priſoners are gathered in the pit, and ſhall be ſhut up in the priſon and after many dayes they ſhal be viſited,* or *found wanting,* as the margent reads it. *Then the Moone ſhall be confounded, and the Sunne aſhamed, when the Lord of hoſt ſhall raigne in Mount Zion, and in Jeruſalem, and before his ancients gloriouſly:* or as the Margine renders it, *There ſhall be glory before his ancients.* The meaning of theſe words take thus: The great and mighty Kings of the earth, who have oppoſed the kingdome of Chriſt, and have undertaken all power eccleſiaſticall and civill, to rule in Church and State, to determine all ſpirituall cauſes by temporall power and civill ſanction: God will ſo advance his Saints, by his ſpirituall appearance in them, that they ſhall oppoſe and puniſh theſe Kings of the earth, not onely by the ſword of the ſpirit, but alſo with a temporal ſword, *the Kings of the earth* upon the earth, they ſhall be able to overcome thoſe that did enſlave and rule over them.

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He that kills by the ſword ſhall be killed by the ſword: here is the patience of the Saints: Revel. 13. 10. This is the fruit of all their patience, in all their former ſufferings. *And after many dayes they ſhall be found wanting*: men ſhall after a time be willing to beare the loſſe of Kings, and great ones, without trouble or vexing: when the *Moone ſhall be confounded, and the Sun aſhamed*: viz. all civill & eccleſiaſticall powers, governments, orders, and rulers ſhall be broken. Then the Lord ſhall raigne in *Mount Zion*, to wit, in his Saints and people, as before his *ancients*, in whom he ſhall glorioufly appeare, to adminiſter righteouſneſſe & peace unto the world. By theſe *ancients* are meant no more, then the *twenty foure Elders*, mentioned *Revel.* 4. 4. who ſit in *white clothing, having Crownes upon their heads*: as raigning in royall ſtate, glory, and triumph. So that the Lord will no longer come forth in, and by the men of the earth, to raigne by Kings and Potentates, but he will come forth in his glorious appearance in his Saints, and thorow them will adminiſter righteouſneſſe to the world. Sutable hereunto is that

Scripture, *Dan.* 7. 22. where it is ſayd, that the little horne ſhould make war with the Saints, and prevaile againſt them, *untill the Ancient of dayes ſhould come*, and then, *judgement was given to the Saints of the moſt high, and the time came that the Saints poſſeſſed the kingdome.* Chriſt himſelfe ſhall inherit all Nations, and he will put his people in poſſeſſion of all power, riches, rule, and dominion. When the Lord ſhall take away power and dominion from the men of the earth: *Then the kingdome and dominion, and the greatneſſe of the kingdome under the whole heaven, ſhall be given to the people of the Saints of the moſt high, whoſe kingdome is an everlaſting kingdome, and all dominions ſhall ſerve and obey him*, verſ. 27. All that's good and excellent, that's rich and beautifull, that's noble and honourable, ſhall be given to the Saints. *The forces of the Gentiles, and their Kings ſhall be brought to them*, Eſa. 60. 11. *And they ſhall eat the riches of the Gentiles, and boaſt themſelves in their glorie*, Eſa. 61. 6. All Dominions and States ſhall ſerve them, *ſtrangers ſhall ſtand and feed their flock, and the ſonnes of the alient ſhall be their plow-men and vine-*

dreſſers,

dresſers, verſ. 5. So then when the Lord ſhall take the power, riches, dominion, and authority, from the great ones of the earth, and inveſt his Saints with the ſame, when all power & rule ſhall be brought under the feet of Chriſt, who will come forth in the appearances of his people; then Chriſt doth take to himſelfe his great power and raign. Thus the Lord doth recover the kingdomes and nations into his own hand; ſtripping the men of the earth with their ſtrength, riches, glories, rule, and conferring of the ſame upon his people; and ſo will adminiſter no longer by Kings and Nobles, but by Saints and faithfull ones: *He* will raigne among his Ancients gloriouſly.

Fourthly, By what right or title Chriſt will lay claime to the kingdomes of the world; and that is, by his owne native and proper right: Theſe kingdomes ſhall become the kingdoms of *our Lord, and of his Chriſt*. The originall right and propriety of all the kingdomes of the world are the Lords: they are his right, and he will maintaine his owne priviledge and prerogative: he will take to himſelfe and

poſſeſſe all: they of right belong unto him, and he from the beginning did poſſeſſe all: It is true the Lord did intruſt Kings and great ones of the earth to be his Subſtitutes and Stewards; he committed the care of theſe to them as his Servants or Deputies: but when the Lord will caſt theſe Stewards out of their places, & diſpoſſeſſe the Kings and Nobles of the earth, then preſently, the kingdomes of the world returne to him, whoſe they were from the beginning. But theſe kingdomes of the world are ſo the Lords, as they are Chriſt's alſo: Chriſt the anointed one of the Lord he ſhall raigne; he is ſon over his owne houſe, *Heb.*3.5. He hath right and propriety with the Father, by vertue of Sonſhip and anointing: The actuall adminiſtration is put into his hand: he being indued with *all power in heaven and earth*, Matth. 28. 18. Chriſt hath not onely propriety in the holy Citie, but the ends of the earth are his poſſeſſion. Now all the Saints are the *anointed* of the Lord, gathered up into that one anointed, and therefore ſhall raigne with Chriſt: as it's ſayd, *He hath made us Kings and Prieſts*

to

to our God, and we ſhall raigne on the earth, Revel. 5. 10. The *Lord* ſhall raigne, and his *Chriſt* muſt raigne: and all the Saints, the anointed ones of the Lord; theſe being all comprehended in the one anointed Chriſt, theſe ſhall raigne with the Lord. · As the Lord comes forth in Chriſt, & Chriſt in his Saints: ſo the Saints ſhall aſcend into Chriſt, and Chriſt into the Father, and ſo all in one, they raign in the glory of God, whereupon the ſpeech of Chriſt ſhall be eminently fullfilled in *Joh.* 14. 20. *At that day ye ſhall know that I am in the Father, and you in me, and I in you.* The power of God falls upon Chriſt, and Chriſt becomes a quickning ſpirit in all his Saints, that he might by his power put forth in them, rule over the Nations. So that we ſee the right of all Nations belongs to the Lord originally, and to Chriſt his anointed; and to all Saints, as being the anointed ones of the Lord, they all making up the fulneſs of the anointed one of God. Theſe have right to all the glory, power, riches, excellencies of the earth, it's theirs, they ſhall poſſeſſe the power and ſtrength, the riches and glory of

the earth; these shall raigne, and the earth shall be filled with the glory of God. Then there are none have right unto the kingdomes of the world, but the Lord and his anointed: all other are but pictures aud images of government and rule; their power and authority was lent them from the Lord, and now he will take it againe to himselfe, whose owne it is; now he will cast forth the men of the earth, and shake them from the seat of greatnesse and dominion: and now the kingdomes of the world shall be given to the holy ones of God, to the anointed of the Lord, and they onely shall raigne.

Fiftly; the Manner of Christ's raigne is that to be spoken off in the next place: that Christ shall raigne in, and by his Saints: for they having overcome shall sit downe upon Christ's throne, as Christ hath overcome, and is set downe upon his Fathers throne, *Revel.* 3. 21. The *Saints shall judge the world, and Angels*, 1 Cor. 6. 2. That is, they shall not onely judge poore, low, earthly things, but things of an Angelicall and most excellent nature. It's the Lord through his Saints that shall

judge

judge the Nations with righteouſneſſe, and governe the people with truth, Pſal. 67. 4. 7. This glorious diſpenſation of Chriſt ſhall be adminiſtred by his Saints: the Saints, or the Lord in them ſhall judge the world: that is, they ſhall firſt of all deſtroy and throw downe all confuſion and diſorder; and afterwards ſave and governe the world, they ſhall give ſettlement in the Nations, by a right ordering of all things, civill and ſpirituall. Now as for the perſonall and fleſhly reigne of Chriſt, that is aſſerted by many Godly men, (whom I love and honour) I ſhall not at all undertake, either to affirme or deny that opinion: but I ſhall ſay with them, the kingdome of Chriſt is at hand, I dare not ſay, it is a far off, though I cannot deſcribe the manner of it: but of the ſpirituall raigne of Chriſt (which none deny) I ſhall ſpeake off, from theſe foure reaſons.

Firſt, The ſpirituall reigne ſeemes (to me) to be the moſt glorious appearance and manifeſtation of Chriſt unto his people: and hence the Apoſtle did not deſire to know Chriſt any more after the fleſh, 2 *Cor.* 5. 6. And there-

therefore I believe, that Chriſt by the ſpirituall manifeſting of himſelfe, in and through his Saints, will firſt break downe the powers of the world, and then adminiſter righteouſneſſe unto the earth.

Secondly, the ſpirituall raigne of Chriſt, doth moſt of all beſuite the glory & ſpirituality of his kingdome. Chriſt tells *Pilate*, that *his kingdome was not of this world*, that is, it was not fleſhly or carnall, but of a ſpirituall nature and quality. Chriſt coming in the ſpirit to his Diſciples, did more enlighten, comfort, and ſpirituallize them, then his fleſhly preſence did. In *Eſa.* 11. 2, 3. It's ſayd of Chriſt, that he ſhould not *judge after the ſight of his eyes, or the hearing of his eares*, &c. That is, he ſhall not judge according to outward appearances, but according to righteous judgement. The glory of the Saints in the latter dayes ſhall be ſpirituall, their knowledge ſpirituall, their comforts and joys ſhall be ſpirituall, yea Chriſt ſhall raigne by his divine preſence in his people, of whom ſhall be made up his ſpirituall kingdome.

Thirdly, It is by the ſpirituall appearance

pearance of the Lords brightneſſe and glory, that he will deſtroy Antichriſt, 2 *Theſ.* 2. 8. What is the *word* of Chriſts *mouth*, and the *brightneſſe* of his *coming?* but the *word* of the witneſſes teſtimony, and the bright ſhinings forth of ſpirit, life, knowledge, and righteouſneſſe in his people, whereby the iniquity of the man of Sin is detected and laid open, whereby Antichriſt is deſtroyed, as by fire, waſting and conſuming him to nothing. Now by the ſame appearance, as in his people, will the Lord adminiſter righteouſneſſe, and goodneſſe to the world, as that whereby he doth deſtroy Antichriſt.

Fourthly, and laſtly, all the glory that is ſpoken of Chriſt, and his kingdome, that ſhall be in the latter age, doth amount but to thus much; that the Lord will eminently manifeſt his gracious and ſpeciall preſence with his people. As in that 37 *Ezek.* latter end: The Lord ſpeaking of the glory he will bring upon his people, ſaith, *I will Tabernacle with them, and I will ſet my Sanctuary in the midſt of them for evermore*, &c. The Lords preſence and glory ſhall moſt of all appeare in the midſt of his people;

people; he ſhall ſo manifeſt himſelfe, as to be admired in his Saints. So what doth all the glory of the coming down of the new *Jeruſalem*, mentioned in *Revel.* 21. imply, but onely thus much, *Behold* (ſaith God) *I will Tabernacle with men, and I will dwell with them.* Intimating thereby, that as the Lord made the Tabernacle a ſigne & pledge of his preſence with his people: ſo now in his laſt, and moſt glorious diſcovery of himſelfe, it ſhould be by the manifeſtation of his divine preſence in his Saints, by erecting the Tabernacle of his owne ſpirit, life, and glory in the middeſt of them. And ſo much for the manner of Chriſts reigne. It followeth.

Sixtly, and laſtly, we are to conſider the *time* and *duration* of Chriſt's reigne, and that is expreſſed *for ever and ever.* The raigne of Chriſt is an everlaſting raigne, he receives a kingdome, that *cannot be ſhaken:* there ſhall be no end of it: his Throne endureth for ever, and it ſhall never expire: let the enemies thereof uſe what craft or policie they will, they ſhall never deſtroy it. *The God of heaven* (ſaith the Prophet) *ſhall*

ſhall ſet up a kingdome, which ſhall never be deſtroyed: neither ſhall it be left to other people, but it ſhall ſtand for ever, Dan. 2. 44. If that of the Apoſtle be objected, where he ſaith, that *Chriſt ſhall deliver up the kingdome to God, even the Father*, 1 *Cor.* 15. 24. I anſwer, that this doth nothing at all impeach the everlaſtingneſſe of Chriſt's kingdome: for the meaning of it is this, that when Chriſt ſhall have finiſhed his worke, deſtroyed all his enemies, and have compleated his worke upon his Saints, then he ſhall ceaſe to raigne any longer as Mediator, he ſhall ceaſe to adminiſter according to his preſent diſpenſation and office, then *God ſhall be all in all*: God ſhall be *all* to his Saints, by the immediate and glorious communication of his light and glory; and Saints ſhall enjoy the *all* of God, his wiſdome, his goodneſſe, his love, and the like. So that however the Mediatorſhip of Chriſt ſhall ceaſe, when he hath finiſhed his worke and office, and the diſpenſatory part of his kingdome ſhall ceaſe, yet in reſpect of the nature and being, it ſhall be for ever and ever: The raigne of God ſhall be to eternity, and Chriſt

ſhall

shall raigne in the Father, and Saints in Christ, so that God, and Christ, and his Saints, shall raigne for ever and ever. The Apostle doth stile Christ, to be a *King eternall, and immortall*, 1 Tim. 1. 17. Christs kingdome is *immortall*, because it is not subject to succession; it's not liable to be devolved and rould downe to after-comers; which *Daniel* expresseth thus; *His kingdome shall not be left unto other people*; that is, it shall not be translated from man to man, and at last quite dissolved. And the Apostle doth not onely call Christ an *immortall King*, but also an *eternall King*, his kingdome shall hold on constantly throughout all Centuries and ages of the world; there is no period of time, that shall cause it to expire & give up the ghost, but it shall attaine to it's full beautie and perfection, it shall never decline or decay, but shall last beyond all ages and times, it shall endure for ever and ever.

But now concerning the glorious raigne of Christ, upon the downfall of Antichrist, the time expressed to be a *thousand yeares*, Revel. 20. And it's prophesied of Christ in *Esa.* 60. 15. that he should

ſhould be *the joy of many generations*; both this expreſſion of *many generations*, and of a *thouſand yeares*, are an indefinit number, to expreſſe the very large and ſpacious time, wherein Chriſt ſhall rule in, and by his Saints, when he ſhall appeare before his *Ancients* glorioufly; and all the *Elders* before his Throne ſhall worſhip him. If it be objected, from *Revel.* 20. 4. *That thoſe that had been beheaded for the teſtimony of Jeſus, and the word of God*, &c. *Theſe lived and raigned with Chriſt a thouſand yeares, this being the firſt reſurrection, and the reſt of the dead lived not againe.* I anſwer, that it cannot be meant that the perſons of thoſe that were beheaded for Jeſus, and refuſed to worſhip the beaſt or his image, ſhould bodily raigne with Chriſt: but that God will raiſe up a people of the ſame ſpirit with thoſe, that ſuffered for the teſtimony of Jeſus. Thus *Elias* was ſayd to come againe, in *John the Baptiſt*. And thus the Lord tells *Daniel*, that *he ſhould ſtand in the lot at the end of the dayes*, when his propheſie ſhould be fulfilled. All Saints gathered up into one ſpirit, they make but one. And thus we have the Prophet ſpeaking;

And

And the Lord my God shall come, and all the Saints with thee, Zech. 14. 5. When the glory of God shall appeare more glorious in the Saints, in the time of his spirituall raigne, the glory of all the former Saints shall be gathered up in them, and appeare most gloriously. The resurrection here spoken off, is meant of a resurrection from shame and reproach, the witnesses rising from their sadnesse and sackcloth, and ascending into the glory of Christ's kingdome. And when the seventh Trumpet shall sound, and the glory of the Lord be fully discovered and layd open, then all that heare the glorious sound of the everlasting Gospel, shall live; but the rest of the dead (that heare not the voyce of the seventh Trumpet, or that great proclamation of the truth and glory of Christ) they shall not live untill the *thousand yeares* be past.

Againe, if it be objected from *Ezek.* 37. 21, 22, 23, 24, 25. That the Lord hath promised, to call the *Jewes*, and gather them into their *owne Land*, and make them *one Nation*, and *David* their King shall raigne over them. I answer, this

this propheſie is of a ſpiritual and myſticall interpretation; for the land of Meſſiah are the Saints; of whom the land of Canaan was a type: for if we take it litterally, that the *Jewes* ſhould rebuild *Jeruſalem*, and dwell peculiarly in the land of *Canaan*, then alſo it muſt be meant, that *David*, and not Chriſt, ſhould be King over them. But we know that the promiſe doth onely borrow expreſſions, from the ſtate of the Jewiſh Church, but it ſhall be fulfilled in ſpirit: for *he is a Jew, which is one inwardly*, Rom. 2. 28. The *Jewes* ſhall be called when *the fulneſſe of the Gentiles ſhall come*, Rom. 11. 25. which is not meant, as if God would firſt finiſh his work among the Gentiles, and then call the *Jewes* as a peculiar people: but that the Jewes ſhould be brought in, with the fulneſſe of the Gentiles, when Antichriſt ſhall be ruined, and that which letteth be taken out of the way, and the everlaſting Goſpel goe forth with freedome, in the fulneſſe and abundance of the Gentiles, ſhall the Jewes finde acceptance alſo.

Now from all that hath been ſaid, of the kingdome and raigne of Chriſt,

Obſer: obſerve, *That Chriſt will come and raigne glorioufly in his people, ſubduing all his enemies, advancing his Saints unto the glory and dignity of his owne kingdome.* Chriſt will take to himſelfe all power, rule, ſtrength, riches, glory, peace, joy, and whatſoever is good, and will beſtow it upon his owne. Satan and wicked men have reigned long; but now they ſhall ceaſe to reigne any longer. The whole earth ſhall be filled with the righteouſneſſe, goodneſſe, and glory of God, and the anointed ones of the Lord ſhall reigne; and the Saints ſhall reigne with him for ever; as it's ſayd, *Revel.* 5. *He hath made us Kings and Prieſts to our God; and we ſhall reigne on the earth.* The ſtrength, glory, riches of the Gentiles ſhall be given unto us; we ſhall no longer be ſubject to Satan and wicked men; but we ſhall be brought into the glorious libertie of the ſons of God, and ſhall live in the new heaven and new earth, wherein dwells righteouſneſſe; our habitation ſhall be the new *Jeruſalem*, the holy Citie. Now all the ſervices of formall profeſſors, and carnall Chriſtians ſhall be diſowned of God, *Eſa.* 43. 20, 21. And humane miniſtrie

niſtrie ſhall be abhorred, *verſ.* 27, 28. And *Jeruſalem* ſhall be a burthenſome ſtone; breaking in pieces Kings and Kingdomes, States and powers, that ſhall take upon them to judge of ſpirituall things, that ſhall intermeddle with Church-work, or ſhall any wayes goe about to interpoſe between God, and the ſpirits of men. Becauſe none can, none ſhall reigne over the Saints, but the Lord himſelfe; Man hath had his time of power, and dominion, but now he is to give account of his Stewardſhip, and reigne no longer. The riches, the glorie, the ſtrength, the dominion of the world are Chriſts; he hath let out theſe to man to be imployed; but the men of the world have abuſed them, theſe have been uſed in oppoſition to Chriſt; therefore Chriſt will recover theſe to himſelfe againe, he will come and redeeme theſe from Antichriſt, from *Babylon*, from the power of darkneſſe, and all theſe kingdomes of this world ſhall immediatly become the kingdomes of our Lord and his Chriſt: The Lord ſhall take all, owne all, poſſeſſe all, and his Saints ſhall poſſeſſe all in him: he muſt raigne, and

they shall reigne with him. The whole earth is the Lords, and he will put his people into possession of all that's good, excellent, and glorious. All the kingdomes of the world shall become our Lords and his anointed ones.

I shall now proceed to shew the effects that follow, in which I shall give you a briefe Paraphrasticall sence of the following verses, and so conclude. Because the Lord raignes, and we shall reigne with him, what is the issue. .

VERS. 16.

And the foure and twenty Elders which sat before God on their seats, fell upon their faces, and worshipped God.

IN this Verse observe three things.

First, the *title* given to the servants of the Lord, his anointed ones, they are called *Elders*, because the Lord doth appeare with them, and in them, with much gravity and majesty, by his glorious indwellings of his everlasting Spirit. These be his *Ancients*, as the Prophet

phet calls them, *Eſa.* 24. 23. before whom the Lord doth appeare. Saints taken up into the *Ancient of dayes*, living in the eternall ſpirit, theſe are called the *Ancients*, the *Elders* of the Lord.

Secondly, Their *number*, *twenty-foure:* The number of the Apoſtles were *twelve*, but here is the number of *twenty-foure:* anſwerable both to the *twelve Tribes*, and alſo to the twelve Apoſtles. Suitable hereunto is that place, *Revel.* 21. 12. 14. In the deſcription of the new *Jeruſalem*, it's ſayd, That upon the *twelve gates* thereof, were the names of the *twelve Tribes*, and upon the *twelve foundations*, the names of the *twelve Apoſtles*, which doth demonſtrate, that the Spirit of God ſhall appeare in a double meaſure, twice as much as in the Apoſtles, theſe ſhall have a fuller meaſure of the Spirit: The *names*, the vertues, the gifts, the graces, both of the *twelve Tribes*, and *twelve Apoſtles*, ſhall be engraven upon theſe anointed ones. Theſe ſhall enjoy a double meaſure of the Spirit, they ſhall not appeare as *twelve*, but as *twenty-foure Elders* before the Lord. Theſe are they

which *sat* before God: as having rule and dominion with him.

Thirdly, We have their posture and action; they *fell upon their faces and worshipped God.*

1. *They fell on their faces*; that sheweth their humility, and selfe-deniall, as disclaiming all fleshly glory and excellency, they doe as it were put their faces in the dust, as abhorring their own beauty and excellency.

2. They *worship God*: the time was, they did worship men, and meanes, they adored selfe & creature: but now they *cast off their idols of Gold, and their idols of silver, which they made each one for himselfe to worship, to the moles, and to the bats,* as the Prophet speakes, *Esa.*2. 20. And now they exalt the Lord alone, they worship him, and him onely. The voyce of praise follows.

VERS.

VERS. 17.

—We give thee thanks, O Lord God Almighty: which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

HEre likewise three things are considerable.

First, The *praises* of the Saints: *we give thee thankes, &c.* They sing the song of deliverance and joy; of triumph and victory, saying, *we thanke thee O Lord:* not to us, not to man, not to creature be the praise, but to thee O Lord, thou onely deservest all praise, O Lord, God, Almightie, & therefore we will praise thee onely. The Saints exalted into the liberty and glory of Christs kingdome, they sing the *song of Moses, and of the Lamb*, Revel. 15. 2. They give thankes for deliverance and salvation. Their hearts, and their mouths are full of divine praises, they sound forth *Halelujahs*, and sing aloud the glory of the Lord.

Secondly, They praise him, who is the *everlasting* and *eternall being: which*

art, and wast, and art to come. Here we have the very circle of eternitie, that is most comprehensive, and doth comprehend, both the beginning and end of all things. The Lord was before all creatures, and shall abide alwayes, though all creatures should perish: from him all creatures had their being, and to him they are referred, as their utmost end. Therefore the Lord is worthy of all praise, being before all things: by whom all things are, and to whom all things tend; the Lord is the *beginning*, *being*, and *end* of all things, meeting and concentering together.

Thirdly, The *ground* of their praise, *Because thou hast taken to thee thy great power, and hast reigned.* As if they had sayd; Lord thou hast given thy power to others, thou hast let Satan, Antichrist, and wicked men reigne on the earth: but now thou hast taken thy power to thy selfe again, and hast wrested it out of the hands of earthly men, that have abused it, and thou wilt use it thy selfe. The men of the earth have reigned by wisdome, policy, by plots, carrying on their own designes: but the

the Lord will reigne in truth and righteouſneſſe. It muſt needs be matter of great joy unto the earth, that the Lord will reigne: for while man reigned, there was nothing but oppreſſion on the earth, but the Lord rules & reignes with deliverance and ſalvation. It followeth..

VERS. 18.

And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the Prophets, and to the Saints, and them that feare thy Name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

FRom theſe words take notice.

Firſt, how the adverſaries *vex* and *fret*, and doe even rage in furie and madneſſe: and good reaſon they have ſo to doe: for the *time of their dead was come, that they ſhould be judged*: all dead power, rule, and authority, all dead

or

ordinances and ſervices, all the dead wayes and practiſes of Antichriſt, theſe muſt all be judged, condemned, and deſtroyed: all things that have not the ſpirit and life of God in them, all theſe muſt be judged: well may the world then vex and rage, and gnaw their tongues for paine. This is the reaſon of all that bitterneſſe, malice, fury, and madneſſe, that is in the hearts of men at this day, what makes them vexing and fretting, but that all things they ſet up, maintaine, enjoy, and take pleaſure in, are judged and condemned for dead power, dead ordinances, dead gifts, all things of man are judged to be dead. When the Lord comes to judge the earth, confuſion and a conſuming fire goes before his face, *Pſal.* 97. 2. which muſt needs make that judgement very dreadfull and terrible to all formall powers, and fleſhly actings: eſpecially becauſe the *Saints ſhall judge the world*, yea, *and Angells alſo*, 1 Cor. 6. 2, 3. They ſhall judge men, and things of higheſt principles and places, thoſe things that carry a civill or ſpirituall excellency upon them, ſhall be judged by the Saints. What follows?

Secondly,

Secondly, The Saints are *rewarded* and *advanced*, *And that thou ſhouldeſt give reward unto thy ſervants the Prophets, and to the Saints, and them that feare thy Name ſmall and great.* As the portion of the world is, vexing, fretting, curſing, and wrath: ſo the portion of Saints is love, goodneſſe, bleſſings, thankeſgivings. The dreadfull day of doome and darkneſſe, of judgement and confuſion unto the world, is a day of light and joy, of comfort and reward unto the Saints. The worlds trouble and ruine, is the Saints peace and ſalvation. Though the Lord come in fire and wrath to deſtroy Antichriſt, yet he comes in love and mercy to ſave *Sion*; and therefore, when he comes forth, and *a devouring fire, burning up his enemies round about*, Pſal. 97. 3. *Yet Sion heard and was glad, and the daughter of Judah rejoyced, becauſe of his judgements*, verſ. 8. The Saints have been a long time under oppreſſion, ſhame, and perſecution: now the Lord will reward them, and give them light for darkneſſe, ſtrength for weakneſſe, glory for ſhame: they ſhall now receive reward and praiſe, for all their former ſorrow and ſufferings. The

Saints

Saints shall rejoyce in heaven for the vengeance powred out upon Antichrist: *Therefore rejoyce over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her*, Revel. 18. 20. When the Kings of the earth, and Merchants, mightie and rich men shall weep and wayl, and cry alas, alas, then shall the Saints (here called the holy Apostles and Prophets) rejoyce and sing: because the ruine and fall of these, shall be their joy and reward.

Thirdly, The Lord will not onely judge the dead principles, practices, ordinances, and powers of Antichrist, and give reward unto his servants; but also will destroy the Antichristian partie. *And shouldest destroy them which destroy the earth.* The word translated *destroy*, signifies *corrupt*: that is, Those that have managed the cause of Antichrist, have *corrupted* the earth; according as it's said in *Revel.* 19. 2. *The great whore did corrupt the earth with her fornication*; That is, by her sorceries and fornications, she hath corrupted the minds of the men of the earth, drawing them aside from the Lord, by the intoxicating wine of her fornication, she hath blind-

blinded the mindes, adulterated the affections, and polluted the hearts of the men of the world, and have made them to serve Satan the God of this world. These that have managed the cause of the beast, and have thus corrupted the earth, shall be destroyed. This destruction is not so much meant of a bodily destruction, as of place and power: these that have by their power & rule, by their deceit and falshood corrupted the earth, these in their dignity, office, rule and authoritie shall all be slaine. It followeth.

VERS. 19.

And the Temple of God was opened in heaven, and there was seen in the Temple the Arke of his Testament, and there was lightnings, and voyces, and thunderings, & an earthquake, and great hail.

CONsider three things from these words.

First, *The Temple of God opened.* The time was it was shut up, as once the Temple

Temple of *Jeruſalem* was under *Ahaz*, 2 *Chron.*28. 24. So this ſpirituall Temple was ſhut up, when it was meaſured in *verſ.* 1. When the outward Court, or viſible face of things were in the hands of the Gentiles, *verſ.* 2. The Church was driven into the Wilderneſſe, for many yeares into deſert places, there to be nouriſhed for a time, from the face of the Serpent, that ſought to devoure her. But now the Temple is ſet open, as of old it was by *Hezekiah*, 2 Chron.29.3. Thus it's ſaid of the new *Jeruſalem*, that *the gates ſhould not be ſhut*, Revel. 21. 25. And the reaſon is, becauſe there ſhall be no night, nor danger, the gates ſhall ſtand open continually. This noteth the free acceſſe for multitudes of Saints to enter in to the new *Jeruſalem*, without impediment or ſtop. Not as in times of perſecution, when they ſought to worſhip the Lord in corners; but they ſhall come and enter freely and boldly, and that without let or moleſtation. So that the woman ſhall no more be driven into the Wilderneſſe, and ſhut up there, but the Temple of God ſhall be ſet open, and there ſhall be a free and great acceſſe unto it. Second-

Secondly, That which appeared in the Temple was the *Arke of his Testament.* As the Temple was opened, so the Arke was made *visible*, which was shut from the eyes of men, under the old Testament, 1 *King.* 6. 19. It was very seldome seen, and that by the high-Priest onely: the Arke was a pledge of Gods presence with his people, and denotes unto us, the mysteries of truth, which formerly lay hid, but now are made manifest. The great high-Priest hath opened the Temple, and made visible the Arke, by making knowne the mysteries of truth. In former time the Church was in the Wilderneſſe, the Gentiles possessed the outward Court, lets of truth were discovered, onely something was hinted out by a few choise instruments: but now the Saints have a Temple opened, a full and free accesse: and now they have an Arke made visible, or the hidden mysteries of God revealed; not onely to a few called *Clergie men*, but generally to all Saints the knowledge of the truth is revealed.

Thirdly, The close of all, *And there were lightnings, and voyces, and thunderings,*

ngs, and an earth-quake, and great hail. Earth-quake, hail, and lightning, set forth Gods judgements most terrible and irresistible, *Esa.* 30. 30. Of an earth-quake wee have spoken before from *vers.* 13 of this Chapter: Hail-stones was one of the plagues of *Ægypt*, that destroyed their trees, *Exod.* 9. 25. And by which the *Amorites* were destroyed in *Canaan*, Josh. 10. 11. By these judgements wee have the finall destruction of Antichrist. This is the *third woe*, that shall accompany the seventh Trumpet, and is agreeable to the plagues of the seventh Viall, by which Antichrist shall be wholly destroyed; and should blaspheme God, because of the plague of the hail, that was exceeding great. By this last and great judgement, the mysterie of iniquitie is discovered, and the power of Antichrist wholly broken, at which his partie shall vex and fret, gnaw their tongues, and blaspheme God for all their paines & sores, whereby they shall be utterly ruined and consumed.

Thus we have the Effects of Christs kingdome and reigne layd open: wee see for what it is, that the *Elders* doe so

ſo exceedingly praiſe the Lord, for that he takes to himſelfe his great power, and doth reigne, by which he doth offend the Nations, and reward his ſervants. The Temple is no more ſhut up under reſtraint, but free acceſſe is given; the Arke is no more hidden, but the myſteries of ſalvation made evident. And the Lord by his ſweeping judgements will wholly conſume Antichriſt, both in his policy and power. Hence it is, that the Saints ſhall thus triumph and rejoyce; How can the daughter of *Sion*, but rejoyce when her King cometh? the redeemed of the Lord muſt needs triumph: And beſides the whole world ſhall rejoyce, when the oppreſſor ſhall ceaſe, when violence ſhall be no more heard in the Land, when our Exactors ſhall be righteouſneſſe: then I ſay, the world will ſing and rejoyce, becauſe the whole earth ſhall be at peace, and be quiet, *Eſa.* 14. 4. 7. When Chriſt ſhall come to reigne in his appearance in his Saints, he ſhall *judge the Nations with righteouſneſſe, and governe the people with truth*, Pſal. 67. 4. 7. Therefore when the Lord ſhall come to reigne, to ſet all things in order,

to governe and give ſettlement to the Nations: well may Antichriſt vex and fret, and all oppreſſing powers be angry; but the Saints ſhall rejoyce and ſing; and all the world beſides ſhall be glad, becauſe of his righteous judgements. So much to be ſpoken of the Effects of Chriſt's reigne, and ſo I end this whole Diſcourſe.

FINIS.

Explicat, aut fringit rursum ; quâ callidus arte

Ipſa nec inflexit Pietas. Hæc ſanctus ab alto

Vidit, & exultans Genitor plaudebat Olympo:

Oscula libabat totum spirantia cœlum:

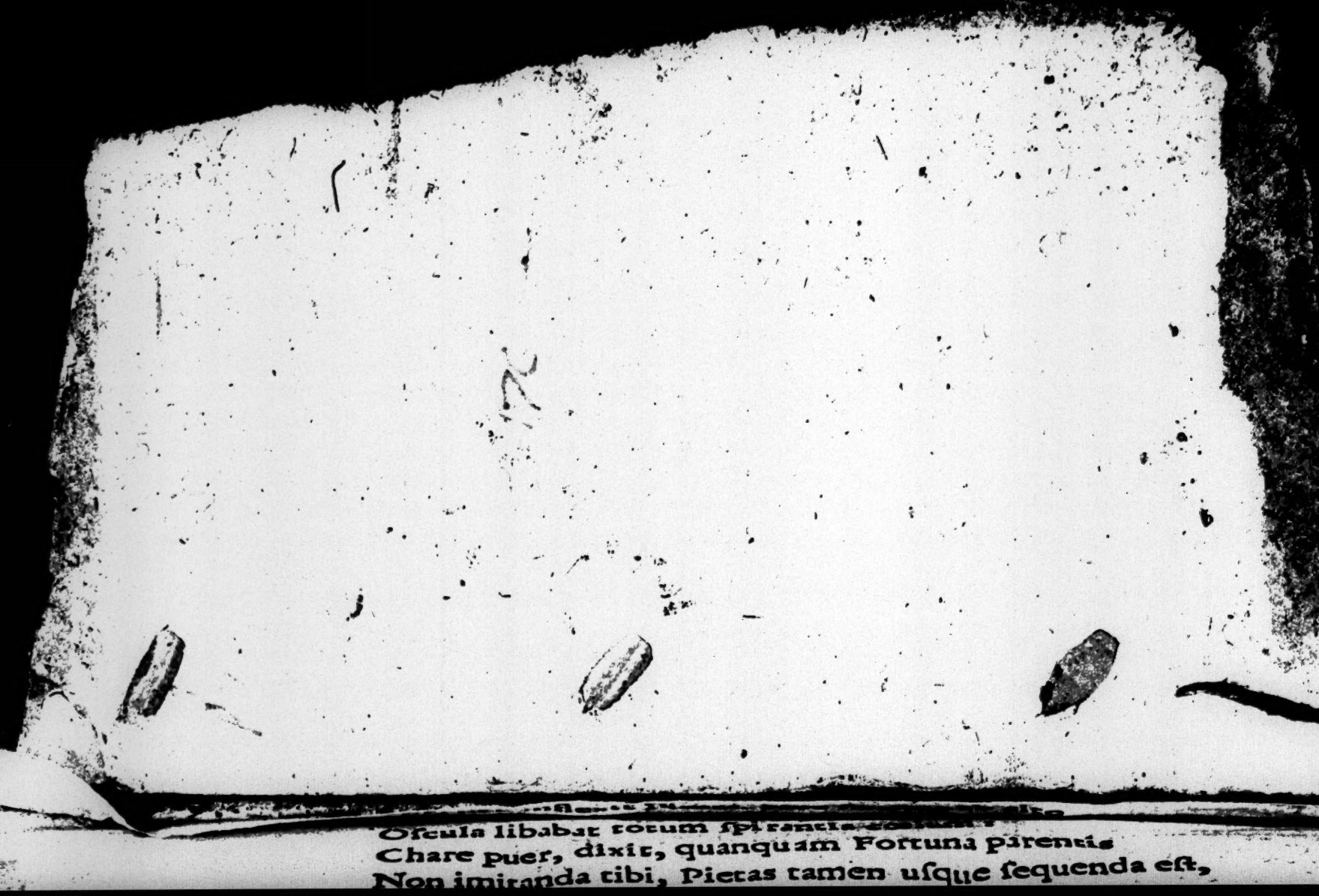
Chare puer, dixit, quanquam Fortuna parentis

Non imitanda tibi, Pietas tamen usque sequenda est,

Chare puer, dixit, quanquam Fortuna parentis
Non imitanda tibi, Pietas tamen usque sequenda est,
Et Recti custos animus, virtusque, laborque ;
Et, quæ sit potior Sceptris, Reverentia sceptri.
Hæc tu, magne Heros, imis mansura medullis

Im-

Nunc & militiæ leges, momentaq; belli
Cogitat, & doctis designat prælia chartis,



Oſcula libabat totum ſpirantia corpus,
Chare puer, dixit, quanquam Fortuna parentis
Non imitanda tibi, Pietas tamen uſque ſequenda eſt,